







tybat

Our lord god stronge and myghty / and myghty in bat-
tyle / he is kynge of glorie (Et ipse de celo in terrā as-
perit vt audiret gemitus compedi. or vt solueret filios
interemptor) That is to saye / that blessyd lord o hel-
de fro heuen to erth to here the waymentynge of them
that are in bondes / and that he shoulde unbynde the chyl-
dren that were brought to the deth to be slayne / & there-
fore thou bylayne synkynge hole vndo thy gates that
the kynge of blyss may come in.

As Dauid had sayd this to hell / came vpon
them the glorious desired kynge of glorie in
fourme of man / & enlumyned all the derkenesse of hell
with the glorious bryghtnesse of his glorious face / &
all the gates & shyttynge with yren barres & boltes all
to braste in his holy compynge / & all the fell fendes made
hym space & waye. And whan the sayntes sawe Ihesu
our sau- . . . me with aungelles / they were abashed
of þe grete Joye that they ne durst speke / but with grete
and softe herte they sayd thus. Our lord god & our sau-
our thou arte come to vs kynge of glorie to deliuer vs
out of the bondes fro these false felons / & blessyd be thy
name / for now shall we be made hole. Than came our
lord Ihesu & brast all the bondes that we were boude
with / & commaunded that we shoulde be deliuered of all
anguysshes from that tyme forwarde. And whan the
prynce of hell with all his fell sergeauntes sawe the gre-
te bryghtnesse / they had than huge sorowe and drede.
Then .x. p. of hell rose vp of theyr setes with huge
full roynge and cryenge / & sayd thus with grete way-
mentynge. O Ihesu how we be overcome by the / what
man arte thou þe reylest thy request agaynst god vnkno-
wynge vs / what arte thou that brekest all our power.

Psychode.

This seems to be an earlier edition than
the one in the Douce collection, which
is dated 1517. Compare the two
impressions of the wood-cut at the
beginning of Ca. XXXVII.

apparently sub. 2)

Tanner 226.

persones ben one substaunce & one god / and yet is ther none of these persones other. But yet may thou not vnderstonde by mannes reason ne conceyue with thy bodyly wytte. And therfore take here a generall doctryne in this mater now / for algate what tyme þ herest oꝝ thynkest of the Trynyte oꝝ of the godhede / oꝝ of ghoostly creatures as aungels oꝝ soules / the whiche thou mayst not see in her propre kynde with thy bodyly eye / ne fele with thy bodyly wytte studie not to fer in that mater / occupye not thy wytte therwith as thou woldest vnderstode it by bodyly reason. For it wylle not bee whyle we be in this boystous body lyuyng here in erthe. And therfore whan thou herest ony suche thyng in byleue þ passeth thy kyndely reason / trowe sothfastly that it is sooth as holy chirche techeth and goo noo ferther. And soo thou shalt byleue in this mater of the Incarnacyon that the seconde persone in Trynyte Goddes sone of heuen come in to the erthe and toke flesshe and bloode of the blessyd byrgyne Mary and becomie veray man / & yet was he neuer departed fro the fader oꝝ the holy ghoost in his godshede but euer was dwellynge styll with theym one veray god in heuen. But now for to go to our purpoos of þ Incarnacyon befoze sayd / take hede and haue in mynde as thou were present in the pryue chambre of our lady where the holy Trynyte is present with his aungell Gabryell / O lord what hows is that / where suche ghestes ben / & suche thynges ben done. For though þ þ holy Trynyte is euer where by presēce of his godhede. Neuertheles þ mayst thynke & vnderstode þ he is there in a morespecial maner by reason of his hyghe werke of þ Incarnacyon. Gabryell þ entred in to Maryes chābre þ was

Tanner 206.



spoken fro men but not fro aungelles as sayth saynt Bar-
narde knelynge with reuerence beganne his message in
these wordes and sayd. Maye full of grace our lord is w
the / blyssed be thou in women / or aboue all women. Ma-
ry than herynge this message and this newe gretynge
that she neuer herde before was astonyed and abasshed
and nothynge answered / but thoughte what gretynge
this myght be. She was not not abasshed or troubled
by ony bycious or synfull dystourblynge ne agast of his
presence / for she was wonte to aungelles preience & too
the syght of them / but as the gospell sayth she was asto-
nyed in his worde / & was a newe gretynge. For he was
neuer wonte before to grete her in that maner. And for
as moche as in that gretynge she sawe her selfe commen-
ded and praysed specyally in thre grete thynges in that
she was parfytely meke / she must nedes be abasshed in
that hyghe gretynge / for she was commended that she
was full of grace / and & our lord was with her / and &
she was blyssed aboue al women. And for as moche as &
perfyte meke may not here his praylynge without abas-
shement and shamefastnes. Therfore she was aba'shed
& astonyed with an honest shamefastnes / and also with
dredde / for though she crowed well & the aungel sayd sothe
Neuertheles she dredde his worde. for as moche as they
that ben parfytely meke haue & proprete / & they rewar-
de not theyr owne vertues / but rather taketh hede too
theyr owne defautes / wherthroughe they may allwaye
prouffyte vertuously holdynge in the self a grete vertue
lytell / & a lytell defaute grete / & soo as wyl & ware / as
shamefast and dreddefull she helde her peas & answered
not. Here mayst & take ensample of Mary. First to loue

solitary prayer & departinge fro men / that thou mayst
 be worthy aungels presence. And ferthermore loze of wys-
 dome to here or thou speke / and for to kepe scyence and
 loue lytyll speche. For that is a full grete and prouff ytas-
 ble vertue. For Mary harde fyrst þe Aungell twyes spe-
 ke or she wolde answere ones ageyne. And therfore it is
 an abhomynable thyng and grete reproof to a mayden
 or byrgyne to be a grete iangler / and namely a Relygy-
 ous. Ferthermore after the gospell the aungell beholdyn-
 ge her semblaunce and knowynge the cause of her a-
 basshement and drede / answerd to her thoughte / & spa-
 ke more homely callinge her by name and sayd. Drede
 thou not Marye / and be thou not abasshed / or allshamed
 of the praylynge that I haue grete the with / for so is þe
 trouthe / and not only thou arte full of grace in thy self /
 but also thou hast founden specyall grace of god / and re-
 couerd grace to al mankynde. For why Loo thou shalt
 conceyue and bere a chylde / and thou shalt calle his name Bernard
 me Ihesus / that betokeneth sauour / for he shall saue
 fro synne & dampnacyon al his people / that trewely ho-
 pen in hym. ¶ Here sayth saynt Bernarde God graunte
 that my lord Ihesus vouchesauf to nombre me among
 ge his people so þe he saue me fro my synnes. For sothely
 I drede that many shewen the as they were of his peo-
 ple / the whiche he knoweth not / ne hath not as his peo-
 ple. And as I drede / he maye saye to many that semen
 in his people more relygyous & more holy than other /
 this people worshyppeth me with lyppes but sothely her
 herte is full ferre fro me. But wylt thou knowe where
 thou be of his people / or wylt thou be of his people do þe
 our lord Ihesus byddeth in the Gospel / and þe lawe & þe

Nota

Bernard prophetes / and also that he byddeth by his mynisters
 and be byronic to his byders þ ben in holy chyrche thy
 soueraynes not onely good and well lpyngge / but also
 shrewes and euyl lpyngge. And so lerne of Ihesu to be
 meke in herte. And than shalt thou be of his blyssed peo
 ple. But here now ferthermore what the aungell spe
 keth in prayngge of this chyld Ihesu / he shal be grete
 not in tempozall lordeshyp and worldly bygnyte / for þ
 he shall forsaake / but he shal be grete god and man / grete
 prophete in myracles wprkyngge / grete doctour in loth
 fastnes prechynge / and grete conqueroure in myghtely
 the deuyl ouercomynge. And so woorthely he shall be cal
 led the sone of alther best lord god / the whiche shall gy
 ue hym het sete of Dauid his fader / for he shall take mā
 kynde & be bozne in flesshe by descent of his auncestre.
 And he shall reygne in the hous of Jacob euermore / &
 of his kyngdome shal be none ende. This hous of Jacob
 is goostly holy chyrche / in the whiche Ihesus shall reyg
 ne in true soules / fyrst ouercomynge synnes & the deuyl
 here in erthe by grace / And after in heuen in blyssie with
 out ende. Here mayst thou say with saynt Barnarde des

Bernard sprynge in the kyngdome of Ihesu / thus / come my lord
 de Ihesu / and put away sclaunders of synne fro thy rea
 me that is my soule / so that thou may reygne therein as þ
 the oweth to do. For couetyse cometh and chalēgeth his
 realme in me. Presumpcyon couepteeth to be my lord /
 byde wolde be my quene. Lechery sayth I wyll reyg
 ne. Detraccyon / enuy / wrathe / & glotony stryuet whis
 che of them shal pryncypally reygne in me. And I in as
 moche as I may agaynstonde them. But thou my lord
 Ihesu dystroye them in thy vertue / and take thou thy

ceame and thy kyngdome in me. For I haue no true hys-
 ge but the my lord Ihesu. And whan the aungel hadde
 tolde these condycions / and the worthynes of this chyl-
 de Ihesus to that meke mayden Mary that was chose
 to his moder. Than she spake fyrst to the aungell / not
 dredynge his wordes ne of her conceyvinge / ne knowle-
 gyng ne forsakynge the praysynge beforclayd of his gre-
 tyng / but wyllynge to be more certefyed playnly of þe
 she dredde moost that was þe she shoulde lese her mayden-
 heed / asked of the aungell the maner of her conceyvinge
 in these wordes / how and of what maner shoulde that
 be doone / syth I knowe noo man flesshely. And I haue
 made a vowe to kepe me chaste to my lord god wout
 fayle. And I shall neuer deele with man flesshely. And
 than the aungell answered and sayd to her / it shall be do-
 ne by the wyrryng of the holy goost / that shall lyght in
 to the in a synguler maner / & through his vertue that is
 alther hygher þe shalte conceue sayvng thy maydenhe-
 de / and therfore that holy thyng that shal be bozne of þe
 shall be named goddes sone / & in comferte ferthermore
 herof the aungell sayd. Loo Elyzabeth thy cosyn that is
 olde & was barayne / hath conceyued a chylde now. vi.
 monthes passed / for there shall nothyng be impossyble
 to god. Now take here good hede / & haue in mynde how
 fyrst all the holy trynyte is there abydyng a tynall an-
 swere and assent of the glorvous byrgyn. Mary take ge
 hede and beholdynge lykyngly her shamelast semblaun-
 ce / her demure maners and her wyle wordes. And fer-
 thermore how all the blyssed sperytes of heuen and all
 the ryght wyle lyvynge men in erthe / and all the chosen
 soules that were that tyme in hell as Adam. Noe. Abrah-

Bernard



Bernard

ham Dauid and all other desyreden her assente / in the
 whiche stode þe clauacyon of alman kynde. And also how
 the aungell Gabryell stondynge with reuerence before
 his lady enclynynge / and with mylde semblaunce aby-
 deth the answer of his mesage. And on that other syde
 take hede / how Mary stode sadly with drede and meke-
 nes in grete awpement / haupynge noo pryde / ne beynes
 gloire. For all the hygh prayfynge before sayd. But the
 souerayne gyftes of grace that she hath herde gyuen to
 her that neuer were yue to creature before all she art ed
 on. y to the grace of god / lerne thou than by ensample of
 her to be shamefaste vertuously & meke / for withouten
 these two vertues mayden hede oʒ byrgynyte is but ly-
 tyll woʒthe. For as Saynt Bernarde sayth / byrgynyte
 is a fayre vertue / but mekenes is more necessary. For þ
 may be sauf without the fyrst / but without þ other that
 is mekenes thou maye not. In so moche that I dar har-
 dly saye that without mekenes / þ byrgynyte of Mary
 had not be plesynge to god. For but Mary had be meke
 þ holy goost had not rested on her sayth saynt Bernard
 At the last as the ende of the gospell sayth þ mylde may-
 den Mary / when she had herde & wysely vnderstonde
 the Aungels woʒdes by good awpement yaf her assente
 in this maner as it is wyten in her reuelacions she kne-
 led doune with souerayne deuocyon and holdynge bp bo-
 the her handes / and lyfeynge bp her eyen to heuen sayd
 these woʒdes. Loo here þ handmayden & the seruant of
 my loʒde / be it done too me & fulfilled after thy woʒde.
 And soo in these meke and lowe woʒdes of Mary at the
 ende þ hast ensample of grete mekenes as þ haddest in
 her sylence at the begynnynge. Lo she is chosen goddes

moder/and yf the aungell called her full of grace / & she Bernard
named her selfe his handemayden. And no wonder. For
as saynt Barnarde sayth. Mehenes is euer woute to be Nota.
felawe with þ grace of god. But this mehenes was not
lytell. For as he sayth. It is not morhe to prayse mehe-
nes in abieccyon/ but it is a grete vertue & seldome sene
mekenes in worlshyp. Also soone thā as she gaue her ans-
were/ goddes sone entred in to her wombe/ & through
wyrlkynge of the holy ghoost was made man in betape
fleshe and blode taken of her body/ & not as other chylo-
dren conceyued and borne by kynde be shapen membre
after membre/and after that the soule shedde in to the
body/ but anone at the fyrst Instauce was full shapen
in all members/and all hole man in body and soule/ but
neuertheles full lytell in quantyte. For after he waxed
moze and moze kyndely as other chyldren done. Soo þ
at the fyrst he was full perfyte god and man as wyse &
as myghty as he is now. And whan this was done. Ca-
bryell knelynge doune with out lady/ and soone after w
her rylpyng by/toke curteysly his leue of her with a des-
nout and lowe bowyng to the erthe / and so vanysshed
away fro her with a swyft flyght / and toke his waye to
heuen agayne tellynge and certefyng the holy court
of heuen his message fulfilled. And that/that was done
in erthe. And than was there a newe Joye and a newe
fest/and full moche myrthe and solemnyte. Afterwar-
de our lady fulfilled and enflambled with the holy goste
& in the loue of god moze brennyng than she was befor-
re/ felyng þ she had conceyued/ kneled doune/ & than-
ked god of that grete gyft mekely besechyng hym & de-
uoutly prayenge þ he wolde sende her grace & teche her

so that all that were after too come & to be done aboute
his blessed sone that she myght fulfille them and do the
without defaulte. And thus mykell touchynge the Gos-
pell and the processe of the Incarnacyon of Ihesu cryst


Of the feste of the annūcyacyon. And of tho thynges
that befelle that daye. ~~~~~



Now take good
hede & vnder-
stode how worthy this
feste & this solempnyte
is. And haue therfore
a ghoostly myrthe and
make a specyall feste in
thy soule thankynge
god inwardly. For su-
che was neuer herd be-
fore / for this is a solemp-
nyte of al the holy try-
nyte / the fader and so-
ne and holy ghoost / by
whome this souereyn
dede of Incarnacyon
was wroughte & ful-
fylled / as it is sayd before. This also is a specyall feste of
our lady saynt Mary / the whiche as this daye was cho-
sen of the fader of heuen in to his dere doughter and of
the sone in to his mylde moder / and of the holy ghoost in
to his spouse / This daye also is specyall solempnyte of
al the blessed spyrytyes of heuen / for this daye was bygo-
ne the restorynge of her companye and felausshyp that
felle duone by synne of luyfer. But soueraynly this day

is a hygge feste and a specyall solemnyte of mankynde
 for this day was mankynde soueraynly worshypped in
 that he was byred and knytte to the godhede in Cryst
 withoute departyng. And this daye began the heele &
 the redempcyon of mankynde / and the reconcylynge to
 the fader of heuen. for vnto this tyme god was wrothe
 w mankynde for the synne and the trespass of our foyn
 faders. But fro this tyme forth / he may noo lenger be
 wrothe seynge his dere sone become man. And therefore
 this daye is called skylfully the plente of tyme to man.
 And so this daye oweth euer to be had in mynde of man
 and woman / for this daye was man made to the lyke-
 nes and the ymage of god / and set in that Joyfull place
 of paradyce / & for to haue lyued euer withoute dethe / and
 this daye the fyrst man Adam by the fruyte of the tree
 forbidden deformed in hym the ymage of god / and losse
 that Joyfull place / and was dampned to deth without
 endynge. But this day the seconde Adam Ihesu cryste
 god & man reformed this ymage in his Incarnaciō / & af-
 ter by vertue of the blyssed fruyte of his body hangynge
 on the tree of the crosse / restorynge to man blyss and lyf
 euerlastynge. Also this daye the fyrst woman Eue thro-
 rowe pryde assentyng to the serpente the deuyll of hell
 was cause of mannes dampnacyon. And this daye the
 mayden Mary through mekenes belenyng to the aun-
 gel Gabryell was cause of mannes saluacyon. And soo
 this daye man hath mater of grete Joye & of grete so-
 rowe. fyrst of the grete Joye / for the souerayne goodnes
 & grace of god done to hym / & also of grete sorowe for his
 synne / & vnkynednes done to god agaynward. And thus
 mayst thou haue thy contēplacion of this day / & of this feste



blesſed of Crysſtes Incarnacyon / and our ladyes annūcyacyon. And ſoꝛ as moche as that blesſed gretynge of ſ^t Jungell gabryell / where with we honouren and greten our lady every daye is grounded in this Goſpel / as thou haſt herde before. Therfoꝛe I ſhall tel ſ^t ſom what moze here of / as me thynketh to ſtyre thy deuocyon the moze in ſayenge of that gretynge Ave maria. 

And I conceiue this gretynge in manere as holy churche hath ordeined it to be ſayd / hath fyue parties in the whiche may be vnderſtonde ſpecyally the fyue Joyes of oure lady. And in thoſe fyue Joyes fyue vertues that ſhe had in theym ſoueraynly aboue all erthely creatures / the whiche ben mekenes Chaſtyte. Feythe / hope and Chaſtyte. In the fyrſte parte of this gretynge ſtandeth in theſe two wordes. Heyle Mary thou mayſt vnderſtonde the fyrſt Joye that ſhe had in her annūcyacyon of Iheſu gracyous conceiuyng of ſ^t whiche mekenes was the grounde as thou haſt herde before. And as theſe wordes Heyle Mary ben the fyrſt & the begynnynge of this gretynge / ſoo this feſte was the begynnynge of the grounde of all other. And as it was ſ^t begynnynge Maryes Joye / & all mankynde / ſoo is mekenes the begynnynge and the grounde of all vertues. And therfoꝛe in theſe foꝛeſayd wordes Heyle Mary / thou mayſt ſhyllfully vnderſtonde the fyrſt Joye that ſhe had in her annūcyacyon of ſ^t conceiuyng of her blesſed ſone Iheſu / and that ſpecyally thozugh the vertue of mekenes. In the .ii. party ſtandeth in theſe wordes. Ful of grace may be / vnderſtode the .ii. Joye ſ^t Mary had in Iheſu natyuyte & her Joyefull berpyng. In ſ^t whiche ſhe had ſoueraynly the vertue of chaſtyte & of clēnes / & therfoꝛe

Aue ma-
ria Annū-
ciacio
Humili-
tas



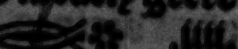
Gracia
plena
Natiui-
tas Caſti-
tas

thenne was she specially full of grace in that, & she cleue
 mayden and moder bare without sorowe that neuer dy
 de woman but she all onely. In the thyrde party that is **Dis tecti**
 in these wordes, our lord is with the may be vnderstan
 de the thyrde Joy & she had in her sone Ihesu glorious
 byrthynge, specially by the vertue of stedfast fayth and **Resurrecc**
 true beleue. For fro his dethe vnto that tyme, he dwelled **cio.**
 all onely with her by stedfast beleue that she had that al
 his appostles & dysciples were departed from hym by **fidēs:**
 mybeleue and dyspayre that he was god. And therfore
 the faythe of holy chyrche tho thre dayes stode all onely
 in her soo in that tyme it myght specially be sayd to her.
 Our lord is with the, that is to say by true fayth and be
 leue, and after at his byrthynge moze specially by his bo
 dely pcesence, fyrst to her apperinge was fulfilled. Our
 lord is with the. In the fourthe partye that is in these **Bndicta**
 wordes. Blyssed be thou in all women, or aboue all wo, **tu i mulie**
 men may be vnderstande the fourthe Joye that she had **ribus.**
 in the syght of her sone Ihesu, myghtely to heuen ascen, **Ascensio**
 dyng, in the whiche syght the hope that she hadde in his **spes.**
 godhede was fully strengthed, and confermed, seyng &
 other women neuer dyde that was that parte that he to
 ke of her in fleshe and blode bodely through the myght
 of the godhede bozne vp to heuen, and so hoppyng wout
 drede that she sholde folowe after, well than myght it
 be sayd & tyme & now to her. Blyssed be & soueraynly in **Bndictus**
 women seyng thy sone Ihesu myghtely ascēdyng. In & **fruct' v's**
 v. parte, & is, blyssed be & fruyte of thy wombe Ihesus, **tris tu.**
 may be vnderstande the last Joy that she had in her sone
 Ihesu whā he toke her vp w hym to blyssē, & there wor
 thyppfully crowned her quene of heuen euerlastyng, than **Assūptio.**
Caritas.

was her desyre & loue fulfilled / whan she was endlessly
 thowghe plente of charyte knyt to her blessed sone Ihesu
 and he to her and soo fedde with h̄ blessed fruyt h̄ she
 coueyted no more / for she was there thowghe fylled of al
 goodnes / blyss & Joye withouten ende. And thus shor-
 tely in the fyue partyes of this gretynge Ave maria ma-
 ye be vnderstande the .v. Joyes of blessed Mary with
 v. vertues that she had soueraynly in them / as I haue
 now sayd / the whiche gretynge after the comyn vnder-
 stondynge may be thus sayd in englyshe. Hail Mary
 full of grace our lord is with the / blessed be thou soue-
 raynly in women and the fruyte of thy wombe Ihesus
 euer blessed be. And yf the lyke in this gretynge specy-
 fy & fyue Joyes with h̄ fyue vertues before sayd / thou
 mayst saye thus in shorte wordes. Hail Mary mayden
 mekeste gret of the aungell Gabryell in Ihesu gracious
 concepyng. Full of grace as moder chaste without sor-
 rowe or payne thy sone Ihesu blessed beryng. Our lord
 be is and was with the by true sayth at Ihesu Joyefull
 beryng. Blessed be h̄ soueraynly in women by sadde
 hope seynge thy sone Ihesu to heuen myghtely ascendyn-
 ge And blessed by the fruyte of thy wombe Ihesus in
 euerlastynge blyss thowghe partye charyte the quene
 of heuen gloriously crownynge. Be thou our helpe in ne-
 de / & socoure at our last endynge. Amen Wherthen than
 the proccesse of the blessed Incarnacion of Ihesu and h̄
 begynnynge and mynde of the Joyes of the blessed mo-
 der Mary and h̄ grounde of saluacion of mankynde is
 conteyned in this Gospel. Quyllus est / as it is sayd. And
 as h̄ haist herde before with grette deuocyon & ghoostly de-
 syre owest h̄ & euery Criste creature here this gospel / &

Nota ora-
 tionem

wozshyppe therein Ihesu that so bycame man for our sa-
 he and his blessed moder Mary. To whos wozshyppe &
 profyte of thy soule. & myne this short tretys be wyrtten.

How our lady wente to Elizabeth and mekely grete
 her. Ca. #  #  #  # .iii.



After the proce-
 ss of the Incar-
 nacyon of Ihesu befoze
 sayd. & blessed Maryden
 Mary haupnge in myn-
 de & wordes of & afigell
 touchynge hyr colyne
 Elizabeth. she purpos-
 sed to vlyte her for to
 thanke god with her. &
 alsoo to mynysire and
 to serue her. And so w-
 her spoule Joseph she
 wente fro nazareth to
 her hous besyde Iheru-
 salem. that is the space
 of sytty myle and four-

tene. or there aboute. she tarped not and letted not for
 the longe. and dysleasy weye. but anone she wente with
 haste. for she wolde not longe be seen in open amonge
 folke. And soo she was not heuyed nor charged by the co-
 cepynge of her sone. as comynly ben other wyymen
 for our Lorde Ihesus Crysste was not chargeable too
 his moder. Now take hede how that our blessed Lady
 quene of heuen and of erthe goth alone with her spoule

Nota hu-
 militatem

Nota oꝛ a
tionem

was her desyre & loue fulfilled / whan she was endlessly
thorughe plente of charyte knyt to her blessed sone Jhesu
and he to her and soo fedde with þe blessed fruyt þe
coueyted no moze / for she was ther thorught fylled of al
goodnes / blyss & Joye withouten ende. And thus shor
tely in the fyue partyes of this gretynge Aue maria ma
ye be vnderstande the .v. Joyes of blessed Mary with
v. vertues that she had soueraynly in them / as I haue
now sayd / the whiche gretynge after the compu vnder
standynge may be thus sayd in englysshe . Hail Mary
full of grace our lord is with the / blessyd be thou soue
raynly in women / and the fruyte of thy wombe Jhesus
euer blessed be . And yf the lyst in this gretynge specy
fy & fyue Joyes with þe fyue vertues before sayd / thou
mayst saye thus in shorte wordes . Heyle Mary mayden
mekest gret of the aungell Gabryell in Jhesu gracious
concepyng. Full of grace as moder chaste without sor
rowe oꝛ peyne thy sone Jhesu blessed beryng. Our lord
is and was with the by true sayth at Jhesu Joyefull
bptyng. Blessed be þe soueraynly in women by sadde
hope seynge thy sone Jhesu to heuen myghtely ascēdyn
ge . And blessed by the fruyte of thy wombe Jhesus in
euerlastynge blyss thorughe parfyte charyte the quene
of heuen gloriously crownynge . Be thou our helpe in ne
de / & socoure at our last endynge . Amen Sythen than
the proccesse of the blessed Incarnacyon of Jhesu and þe
begynnynge and mynde of the Joyes of the blessed mo
der Mary and þe grounde of lauacyon of mankynde is
conteyned in this Gospel . Myllus est / as it is sayd . And
as þe hast herde before with grette deuocyon & ghoostly de
syre owest þe & euery Criste creature here this gospel / &

Worshyppe therein Ihesu that so bycame man for our sake and his blessed moder Mary. To whos worshyppe & profyte of thy soule & myne this short tretys be wyrtten.

How our lady wente to Elyzabeth and mekely grete her. Ca. ❀ ❀ ❀ ❀ ❀ ❀ ❀ .liii.



After the procel
le of the Incar
nacyon of Ihesu before
sayd & blessed Mary in
Mary haupnge in myn
de & wordes of & afigell
touchynge hyr colyne
Elyzabeth. She purpo
sed to vlyte her for to
thanke god with her &
alsoo to mynysstre and
to serue her. And so w
her spouse Ioseph she
wente fro nazareth to
her hous besyde Iheru
salem that is the space
of sixty myle and four

tene or there aboute. She tarped not and letted not for the longe and dyleasy weye but anone she wente with haste. For she wolde not longe be seen in open amonge folke. And soo she was not heuyed nor charged by the cōcepyng of her sone / as comynly ben other wynnimen for our Lorde Ihesus Cryste was not chargeable too his moder. Now take hede how that our blessed Lady quene of heuen and of erthe goth alone with her spouse

Nota hu
militatem

marie cō-
tra pōpaz
seculi.

and that not vpon an hors / but on fote. She ledeth not
with her many knyghtes & barons / ne the grete compa-
ny of houre maydens & damoyelles / but lothely there
gooth with her a well better company / & that is pouerte
mekenes / & honeste / chamefastnes / they & the plente of
of all vertues. And the best of all that our lord god is w
her. She hath a grete and a woꝛshypfull company / but
not of the vanyte & the pompe of the woꝛlde. And what
tyme she came and entred in too the hous of Zacharye /
she greted his wyfe Elyzabeth in this maner. All heyle
my dere systre Elyzabeth. And anone here with Elyzas
beth glad & Joyfull / & lyghtned through þ holý goost ro
se vp and cleped her woꝛthely and tenderly cryenge for
Joye / and saynge thus. Blyssed be thou amonge womē
& blyssed be the fruyte of thy wombe. And wherfoze oz
of what desert is this befallen me / that the moder of my
lord sholde come to me. &c. And so forthe in the woꝛdes
of the gospels. And so what tyme þ our lady blyssed Ely
zabeth. Johan in his moders wombe was fulfylled with
the holy goost / & also his moder / & not fyrst the moder to
foze the sone / but the sone fulfylled the moder throughe
his desert in as moche as in hym was moze fully the gra
ce of the holy goost / and fyrst he felte and receyued gra
ce for he felte the comynge and the holy pꝛesence of oure
blyssed lady saynt Mary / so he felte the comynge of our
lord Ihesu cryste. And therfoze he withynforthe Joyed
and she spake and propheryed withoutforthe. Beholde
now and take good hede / what and how grete vertue is
in the woꝛdes of the glorýous byrgyn Marye in that
at one pronouncynge of theym is gyuen the holy ghoost
for she was so fully repleynished w hym that through

her merytes and desert the same holy ghoost also fylled
 other. Than to þ wordes of Elyzabeth. Mary ansuerd
 and sayd. My soule magnifyed our lord / and my spyry
 te is gladde and reioyced in god my sauour / & so forth
 sayenge & fulfyllynge that canticle of ghooostly Ioyenge
 and louynge that is Magnificat / as it is cōteyned in the Magnifi
 gospel. ¶ And whan she had done / they wenten to sytte cat
 to gyder. And our lady of her souerayne mekenes sette
 her doune in the lower place at Elyzabethes fete / but
 she anone rysynge vp suffred not / but toke her vp / and
 soo they satte doune to gyder. And then asked oure la
 dy of Elyzabeth the maner of her conceyynge. And she
 ageyne of þ maner of her conceyynge / and so they tols
 de eyther to other gladly the grete goodnes of our lord
 and loueden & woꝛshyppeden god of eyther concepcyon
 and so in thankynge god and ghoostly myrthe they con
 tynued daye and nyght. For oure lady dwelled there þ Nota hu
 space of thre monethes seruyng Elyzabeth in all that militatē
 she myght / mekely / reuerently & deuoutly as a seruaunt marie
 forpetyng that she was goddes moder / & quene of al þ
 worlde ¶ Lord what hous was that / what chambre / &
 what bedde in the whiche dwelled to gyder & rested soo
 woꝛthy moders with so noble sones / that is to saye Ma
 ry & Elyzabeth Ihesus and Iohan / & alsoo with theym
 dwellynge tho woꝛshyppfull oldemen zacharye & Ioseph
 ¶ This was a blessed companye of men / and women & of Nota bñ.
 chyl dren. In this foresayd processe of the bysytacyon of
 our lady we haue ensāple þ it is lesul & ofte spedefull deu
 uoute men & women to bysyt other for edyfycacyon &
 ghoostly recreacyon / & namely þ yonger to þ elder / so þ
 it be done in due tyme / & other lesul meanes / & also that

B. De na
tuitate
sacti Jo/
hans bap
tiste.

Bndictus
dñs deus
israhel.

the gyfts of grace may be certefyed to other for edyfycacyon in tyme / so it be not done for bayngloze / but to goddes worshyp. Also yf we take good hede to þ wordes of Mary and Elyzabeth all they were in louynge of theym selfe / & to the worshyppynge of god / and in magnifyen gehym in all his werkes / and tellynge his grete mercy shewed to mankynde to styre man too the loue and the worshyp of god. Ferthermore whan the tyme of Elyzabeth was come she was lychtyned & bare chylde / þ whiche in token of his grete holynes our lady lyfte by fyrste fro the grounde / & after besely dyght & treated as it longed too hym / and the chylde as vnderstandynge what she was set his eyen sadly vpon her / whan she wolde take hþ to his moder / he toined his heed / & his face to her as hauynge in her all onely his lykynge / and she played gladly with hym / and lou ly cleped & kysed hym. And here may we se the grete worthynes of this chylde. For there was neuer none other before that had so worthy a berer. After on þ. viii. day as the lawe wolde the chylde was cyrcumcised / and named Johan by myracle of god as the gospels telleth / and the mouth / & tonge of Zacharye before closed for vntrowynge was than opened / & so he prophced saynge. Blyssed be our lord god of Israhel / for he hath besyred through grace & made redēpcyō of his people / & so forthe as it is conteyned in the gospel And soon in þ hous these. ii. noble cantycles / þ is to saye. Magnificat / & Bndict⁹ were fyrst spoken & made. And our lady standynge that tyme winsome corteine for she wolde not be sene of them þ were comen to þ cyrcūcysyōn of þ chylde Johan / lystened besely & herde entently þ cantycle / Bndict⁹ wherein was made mēde of her blyp

her sone Ihesus / and all she keppe in her herte / as she þ
 was moost wyse and full of grace / and at last whan all
 this was done / she toke her leue at Elizabeth and zacha nota pau
 ry and blessed the chylde Johan and soo wente home as ptatē me.
 geyne to her owne hous in nazareth. Now here bythyn
 ke the and haue in mynde þ grete pouerte of her in this
 goynge ageyne to her owne hous. for ther she shall ney
 ther synde breede ne wyne / ne other necessaryes & thers
 with she had neyther possessyons ne monye . And whan
 she had all tho thre monethes dwellyd with them that
 were plentyuous and hauynge now she toznethe ageyne
 to her owne pouerte & bare hous / where she behoueth
 to gete her lyuelode with her owne handes and bodyly
 trauayle. And herof mykell ought we to haue compassy
 on / and be styred to the loue of vertuous pouerte by the
 ensample of her / blessed mote she euer be Amen.

¶ Now Joseph thought to leue pryuely our lady saynt
 Mary .Ca. *~~~~~*

What tyme that our lady and Joseph her spouse
 dwelled to gyder / and her blessed sone Ihesus
 daye by daye encreased bodyly in hys moders
 wombe. At the last Joseph seyng her grete with chyld
 and beholdynge her not ones / but ofte sythes was sozr /
 and gretely dystourbled made her heuy chere / and toz
 ned a wey his eyn ofte sythes fro her . And as in a per
 plexyte thought what he myght beest doo . for on that
 one syde he sawe her lyf soo holy / and no token of synne Nota
 in her / neyther in couēnaunce / ne in wordes / ne in dede
 that he durst ne openly accuse her of auoultre. And on þ

Bernard other syde he knewe not how that she myght conceyue but by man wherfore he thought that he wolde preuely leue her. Sothely it may be sayd of hym that is wryten in þe gospel to his praylynge / that is to say that he was a ryght wysse man / that shewed well this dede of grete vertue. For sythen comynly auoutry of the woman is to the man occasyon of the moost shame / moost sorowe / & as a maner of wodeness. Neuertheles he vertuously tēpred hymselfe / and wolde not accuse her / ne auenge himselfe / but pacyently suffrynge that seminge wronge and ouercomynge hym selfe with pyte thought that he wolde preuely leue her. This is an open ensample of reprove to Jalous men that ben so suspicyous that at þe last countenance of louely speche of theyr wyues with other me haue theym suspecte of aduoutrye. Also yf we here take good entent we may se bothe in Joseph & also in Mary a fructuous doctryne / he that we shall pacyently suffre trybulacyon And how that god suffreth his cholen soules to be dysleasid & tempted for theyr best & to theyr mede. For wete we well / our lady was not here without trybulacyon / and grete dysleasid what tyme that she sawe her husbonde soo dystourbled / & neuertheles she suffred and helde her peas mekely and kepte preuy þe grete gyfte of god / and chose rather to beholde as wycked / vycyous & vnworthy / than she wolde make open that grete sacrament of god / & to speke and tell thyng þe myght seme to her praylynge / boost or Jactaunce. But here w she prayd to god þe he wolde sende remedy in this case & that he wolde & it were his wyll / put away fro her hsubāde this trybulacyon & this dysleasid / & so our lord þe suffreth & ordeyneth all thyng for þe best to conforzte of bothe sent his

Nota de
tribulatio
ne paciēt
sustineda
Bernard

Nota hu
militatez
marie.

aungell the whiche appered to Ioseph in his slepe and
 sayd that he sholde not drede to take to hym Mary his
 spouse but trustly and gladly dwelle with her. For that
 that she had conceyued was not by man but by the wir-
 chynge of the holy ghoost and soo after trybulacyon co-
 meth grete. Joye and comforte. In the same maner it
 sholde falle with vs yf we coude welle kepe pacyence in
 in tyme of aduersyte for our lord god after tempeste
 sendeth softe and mercy weder and it is no doubte that
 he suffreth no temptacyon falle to his chosyn but for her
 prouffyte then after his reuelacyon Ioseph asked our
 lady of this wonderful conceyvinge and she gladly tol-
 de hym the ordre and the maner therof. And so Ioseph
 dwellyd & stode Joyefull with his blessed spouse Mary
 and with chaste and trewe loue soo feruently loued her
 that it may not be tolde and besely in all thynges tooke
 hede to her and our lady ageynwarde trustely dwellyd
 with hym. And soo in her bothe pouerte they lyueden to-
 gyder with grete ghoostly myrthe. ¶ Here with our lord
 de Ihesus also as recluse and closed in his moder wom-
 be the space of .ix. monethes in maner of other chyldren
 pacyently and benyngely suffreth and abyde the due
 tyme of byrthe. Lord god how moche owen we to has-
 ue compassyon that he wolde for our sake enelyne to soo
 profude mekenes. Mykel owen we to desyre & loue the
 vertue of mekenes & yf we wolde haue besely in mynde
 how h hygh lord of so grete mageste so mykel lowed hy
 self sholde we neuer be lyfte bp to bayne pryde & reputa-
 cion of our self. For of this one benefyce of so longe reclu-
 sion for our sake we may neuer do satisfaccōn wort help
 or recōpensacion to hy. But neuer theles knowe we this

Nota de
paciencia

Nota

Nota huius
militatē

Nota pro
reclulis &
religiosis.

truely in herte and with all our affeccyon deuoutly thās
ke we hym. specyally we f̄ be relygyous f̄ he wolde take
vs fro other and graciously departe vs fro the worlde.
Soo that in this thoughe it lytell be somwhat we yelde
hym / that is to say that we stande perseuerauntly in his
seruyce. for sothely this is all onely his benefyce of gra-
ce and not our deserte / and that a grete benefyce & woꝝ-
shypfull in that we ben not recluse to payne but to gre-
te sykerne. for we ben set as in a hygh and stronge tou-
re of relygyon / vnto the whiche the venymous arrowes
of this wycked worlde / & the dystourblynge tempestes
of that bytter see may not atteyne oꝝ come / but in our de-
faute and folye. But for as moche as bodely enclosynge
is a lytell worthe oꝝ nought without goostly enclosynge
in soule / therfore thou arte enclosed bodyly in celle / oꝝ in
cloyster / yf thou wylte be with Ihesu vertuously enclos-
ed in soule. fyrst thou must with hym anenst thy self in
thyn own reputacion and become a chylde through pers-
fyte mekenes. Also thou muste kepe and loue scylence /
not spekyng but in tyme of nede oꝝ edyfycacyon / & fers-
thermore oꝝ thou be boꝝne / that is to saye oꝝ thou shewe
thy selfe out wardely by worde eyther by oppynyon of per-
feccon / thou must abyde the tyme of .ix. monethes f̄ is
whyle thou arte not parfytely grouded in vertues / and
in knowynge of goddes lawe for the nombre of the ten
commaundementes tokeneth perfeccon of the lawe / &
therfore that / that is lesse tokeneth imperfeccon / wher-
fore as the chylde that is boꝝne before his kyndely tyme
is vnable to tryue / so who so wyl shewe hym outwar-
de by worde oꝝ by dede holy and parfyte oꝝ the tyme that
he be parfytely growen & shapen in vertues winforthe

he is vnable to stande as a man in tyme of temptacyon
 by goostly strength/and to prouffyte of other / & of hym
 selfe / wherfore cloyng and withdrauynge to our power
 all our mynde fro vanyte/and lustes of the worlde/bespy
 we vs to conferme vs in clenlenes of herte to our lord
 Ihesu/that for our sake wolde be so closed in the wombe
 of his blyssed moder Mary. Also to styre vs to compassy
 on and to suffre with Ihesu penaunce & dysleafe in this
 worlde / we sholde consyder and haue in mynde that he
 was in contynuell afflyccyon fro the fyrst tyme of his co
 ception vnto to the laste tyme of his dethe/specyally and
 pryncypally for that he knewe his fader of heuen/whos
 me he loued soueraynly/so in vnwozshyp of synfull men
 & forsaken for man metry mysbeleue / and of grete cos
 passyon that he had to the soules made to his ymage so
 wredchedly/and for the moost partye dampned . This
 was to hym moze payne than his bodely passyon & deth
 for why/to put away mysbeleue/a dystrope this damp
 nacyon/he suffred that dethe and that passyon . And soo
 sholde euery true louer of Ihesu haue compassyon & be
 inwardly sozpy/not onely for the mysbeleue of Jewes &
 sarasyns/ & theyr dampnacyon/ but also and moche mo
 re for the wycked lyuyng of vnttrue crysten men. In so
 muche that sholde be to hym moze passyon & goostly dys
 ease whan he knewe or sawe a soule peryshe throughe
 deedly synne / than f losse of ony worldly catell/or than
 his owne bodely dethe/for f wyll charyte. And so in this
 foresayd processe we haue prouffyttable doctryne & good
 ensauple. fyrst in our lord Ihesu of penaunce sufferyn
 ge/of perfyte charyte & true compassyon. Also in his mo
 der Mary of profounde mekenes/and grete pacyence in

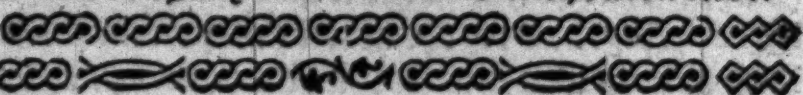
Bernard

Nota.



Quare
virgo ma
ria fuit de
sponsata
Ioseph

ce in trybulacyon / and in her husbonde Ioseph of vertu
ous ryghtwysnesse agaynst fals suspencyon. And yf we
wolde wyte why and whereto our lady was wedded to
Ioseph / sythen he had not to do with her bodyly / but she
was euer clene mayde hereto answerynge ben thre skyl
les. fyrst for she sholde haue comfort and solace of man
to her bodely scruple / and wytnesse of her chastyte. The
seconde is þ the merueylous byrth of goddes sone sholde
be helyd / and preuy fro the dreuyll. And the thyrde / that
she sholde not ben dyffamed of auoultrye / & soo as wor
thy þ dethe after lawe / be stoned of þ Jewes. And thus
endeth the fyrste of this boke that standeth in contem
placyon for the monedaye / and for the tyme of the Ad
uent / in to the natyuyte of our lord Ihesu / whos name
with his moder Mary be euer blessed withouten ende.

Amen 

Of the natyuyte of our lord Ihesu. Ca. Sextum.



Bernard

Nota.

At what tyme that .ix. monethes fro the cō-
 cepcyon of oure redemptoure blyssed Ihe-
 sus drawen to an ende. Cezar August Em-
 perour of Rome sent out a maundement oz
 an heest that all the worlde subget vnto hy
 sholde be dyscryued / soo that he myght knowe the nom-
 bre of regyons / of cytees / and of the hedes longynge to
 hym that were subget to the Emperoure of Rome. And
 therfore he ordeyned & bad þ all men where so euer they
 dwelled sholde go to the cyte of theyr fyrst byrth & pro-

prelygnage/wherof Ioseph that was of the lygnage of
Dauid whos Cyte was Bethleem/toke wyth hym his
blessed spoule Mary that was þ tyme grete wíth chyld
and wente fro nazareth vnto that Cyte Bethleem thes
re to be nombred amonge other as subgette to the Em-
perour. And so ledyng with hym an oxe & an Ass they
wenten all þ longe waye to gyder as pooze folke haupn-
ge nomore wordly good/but tho two beestes. And what
tyme they came to Bethleem/for the grete multytude
that was therin that same tyme for the same cause they
myght gete no lodgyng/but in a comyn place bytwe-
two houses þ were hyled aboue men for to stande there
for the rayne/and was cleped a dyuersorpe. They were
neded to reste in and a byde all that tyme. In the whis
che place Ioseph that was a carpenter made them a clo-
set & a cratche for her beestes. Now take here good hes-
de/and haue inwardly compassyon of that blessed lady
and mayden Mary/how she so yonge and of so tendyr
age that is to saye of .xv. yere and grete wíth chyld as
nyghe þ byrth trauayllynge that longe waye of .xl. myle
and .x. or moze in so grete pouerte. And yet whan she cas
me too the Cyte a foresayd there she shold reste & asked
herborow in dyuerse places shamefully amonge vncou-
the folke all they werned them and lete them goo. And
so for nede at last they toke as for herborow that comyn
place a foresayd But now ferthermoze for to speke of þ
blessed byrthe of Ihesu. And of that clene and holy dely-
ueraunce of his dere moder Mary as it is wyrtten in þ
part by reuelacyon of our lady/made therof to a deuou-
te man/whan tyme of that blessed byrthe was come/
that is to saye the sondaye at mydnyghte goddes sone

of heuen as he was conceyned in his moders wombe by the holy ghoost without seede of man so goynge out of þe wombe/without trauaylle or sorowe/sodenly was vpo hygge at his moder fete/and anone she deuoutly enclynge with souerayne Joye toke hym in her armes/ & swetely clyppynge and kyssynge leyde hym in her lappe/ & with a ful pappe as she was taught of the holy ghoost welthe hym all aboute w her swete mylke/and so wrapped hym in the kercheyf of her hede/and leyde hym in þe cratche/and anone the oxe and the asse knelynge doune layde doune theyre mouthes on the cratche/ brethyng at her noses vpon the chylde that they knewen by reason that in that colde tyme the chylde soo synple hyled had nede to be warmed in that maner. And than his moder knelynge doune worshypped and loued god inwardly/thankyng and sayenge in this maner. Lorde God holy fader of heuen. I thanke the with al my herte that thou hast gyue me thy dere sone/and I honoure þe almyghty god goddes sone/and myne. Ioseph also honorynge and worshyppynge the chylde god and man/toke the sadell of the asse and made therof a quysshyn to our lady to syt on and a suppoyle to lene to/and so that the lady of all the worlde in that synple aray besyde the cratche haupnge her mylde mode and her louely even with her inward affectyon on here dere worthy swete chylde. But in this pooze and synple worldy arraye what ghoostly rychesse and inward comfote and Joye she had/may no tonge telle/wherfore yf ye wylle fele the true Joye and comfote of Ihesu/we must w hym and with his moder loue pouerte/mekenes & bodyly penaunce/as he gaf vs ensample of all these here in thys byrthe/and fyrste co/

Primum
de paup

Nota bñ

sone whan he sholde be bozne that had in hys owne free
 mynge in to this worlde. For of the fyrst þ is pouerte /
 saynt Bernarde in a sermon of the natyuyte of our lord
 tellynge how she was bozne to cōfōrte of mankynde say
 eth in this maner. Goddes sone comforteth his people /
 wylt thou knowe his people / that is of whome Dauid
 speketh in the psalter and sayth. Lorde o the is be left
 the pooze people. And he hymselfe sayeth in the gossell /
 Wo to you ryche men that haue your comforte here. How
 sholde he comforte them that haue here theyr owne con
 for. Wherfore Crystes Innocency and chyldehode com
 forteth not Janglers and grete spekers. Crystes wepyng
 ge & teeres comforteth not desolute laughers / his sym
 ple clothynge conforteth not them that gooth in proude
 clothynge / and his stable and racke comforteth not them
 the whiche loueth fyrste setes and wordly worshyppes
 And also the aungelles in Crystes natyuyte apperynge
 to the wakyng sheperdes / cōfōrte none other / but
 pooze trauaylers / and to them telleth the Joye of newe
 lyght / & not to the ryche men that haue theyr Joye and
 comfort here. Also as to the seconde we may se at his byr
 the bothe in Cryst & in his moder perfyte mekenes. For
 they were not squeymous of the stable ne of the beestes /
 ne of hey and other abiecte symplenes. But this vertue
 mekenes bothe of our lord and of our lady kepte perfy
 tely in all theyr dedes & commended it soueraynly to vs
 Wherfore be we aboute with all our myght to gete this
 vertue / knowyng þ about it is no saluacyō / for there is no
 werke of vs þ may please god w pride. To þ.iii. we may
 se in them bothe / & namely in þ chylde Ihesu / not a lytel
 penance. Wherof saynt Barnarde sayth thus. Goddes

Tercium

Wyll to chese what tyme he wolde take therto / he chese
 that tyme that was moost noyous and harde / as the col
 de wynter / nanicly to a yonge chylde & a pooze womā
 sone / that scarcely had clothes to wrappe hym in & a race
 ke as for a cradell to ley hym in / & yet though there was
 so nykell nede . I fynde no mynde of furies or pylches.
 And sythen Cryst that is no begyler chace that is moost
 harde to fleshe / sothely that is beest moost prouffyttable
 and rather to be chosen and who soo techeth or byddeth
 other he is as a fals deceyuour to be fledde and forsaken
 All this sayth saynt Bernarde / and thus moche of these
 vertues at this tyme. God now ferthermore to speke of
 the foresayd blessed natyuyte of Cryst / what tyme that
 our lord was soo bozne the grete company of Angels
 that there were honourynge and wo:shyppynge her loz
 de god / wente anone to the sheperdes that were the
 re belyde about a myle fro Bethleem tellynge them the
 byrthe of her sauour / and also the place therof by one of
 them apperyng with grete lyght / perauenture Gabryel
 that was specyal messager of this werke. And therewith
 all that multytude of Angels token vp þ newe. Joye
 full songe sayenge as the gospels telleth in these wordes
 Joye withoute ende aboue in alther hyghest heuen too
 God / and in erthe pease to all men that ben of good wyll
 And soo with þ Joyefull songe and nykel myrthe they
 wenten vp in to heuen tellynge theyr other felawes thes
 se newe Joyefull tydynge of theyr lozdes blessed byr
 the / Wherof all þ Courte of heuen Joyefull and glade
 more than tonge can telle / or that ony herte can thynke /
 makynge a solempne fresse and deuoutly thankynge
 the fader Almyghty god / onmypotente as we may well

Corporas
 l' afflictio
 Bernard
 ser .ii. de
 natiuita
 te

Nota bñ

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 the foresayd blessed natyuite of Cryst / what tyme that
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 that there were honourynge and wo:shyppynge her lo:
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 rebelyde about a myle fro Bethелеem tellynge them the
 byrthe of her sauour / and also the place therof by one of
 them apperyng with grete lyght / perauenture Gabryel
 that was specyall messager of this werke . And therwith
 all that multytude of Aungels token vp & newe . Joye
 full songe sayenge as the gospels telleth in these wordes
 Joye withoute ende aboue in alther hyghest heuen too
 God / and in erthe pease to all men that ben of good wyl
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Corpora:
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deuoutly thynke & ymagyn comen all after by ordre to
se that louely face of goddes sone theyr lord with grete
reuerence / worshyppe hym & his blyssed moder. He
re to accorde spekethe the apostle saynt Poule in his
pystle (ad hebreos) saynge that whan the fader of heuen
brought his fyrst gotten sone in to this worlde / he bad þ
all the aungelles of god sholde worshyppe hym. Also the
herde men after the aungelles were passed fro them ca/
me and worshypped this chylde tellynge openly what
they herde of the aungelles and his dere moder / as she þ
was soueraynly wyse & wytty toke good hede of all that
was done / and kepte pryuely in her herte all the wordes
that were spoken of her blyssed sone. Thus moche and
in this maner we may haue in contemplacyon touchyn
ge the processe of the blyssed natyvyte of our lord Ihe/
sus. And ferthermore touchynge the solempnyte of this
feest / and this hyghe day we sholde haue in mynde that
this daye is bozne the kyng of blyss and the sone of all
myghty god / lord of all lordes / and maker and gouer/
noure of all the worlde / whose name is cleped specyally
prynce of peas / for by hym was made that grete and en/
dles peas / that is tolde before the Incarnacyon / wherfo/
re this daye the aungelles that longe that Joyfull song
Gloria in excelsis deo et in terra pax hominibus / as it
is sayde before this daye / as holy chyrche syngeth in the
masse after the prophete of Ysaie. A chylde is bozne to
vs that is lyke to vs in his manhede / and a sone is gyue
to vs that is euen to the fader of heuen in his godhede.
Also this daye the sone of ryght wysnes that was fyrste
vnder cloude spredde openly his beames of mercy / and
the lyght of his grace in all the worlde. And so this daye

was sene & blyssed newe syght & neuer ere was sene in er
 the/ & is to say god almyghty in mannes lykenes. This
 daye also befell tho two kyndes & passeth all kynde & all
 niennes wytte/ & may be also conceyued throughe true
 beleue/ & is to say that god is born of a mayden wout so
 rowe or blemyschyng of her maydenhede hathe borne
 a chylde wherfore this day had she that seconde soueray
 ne Joye in felyng done in dede that she gaue fayth too
 spoken be fore & be hyght of the aungell of her concey
 ge & so to al mankynde this day is of grete Joy & a gre
 te feest/ both of god & of his blyssed moder mary as it is
 sayd be fore in the feest of thyncarnacyon for all the skyl
 les & there were sayd/ began & here more playnly fulfyl
 led Joyne/ & to this & than it wyll shewe playnly. In to
 ken & in wytnes of this wonderful byrthageynst kynde
 at Rome & daye out of a tauerne sprange a welle of oyle
 and in the same cyte an ymage of golde with a temple &
 was cleped & euerlastyng temple of peas/ for as moche
 as it was prophcyed & it sholde neuer fall doune tyll a
 mayden bare a sone/ this daye fell doune bothe togyder
 anone as cryst was borne. In the whiche place is now



made a chyrche in the worshyp of our
 lady saynt Mary. whose name w her
 blyssed sone our lord Ihesus blyssed
 be now & euer. Amen. 

COf the circumcysyon of our lord.
 Capit.  bu.

In the eyght daye that the chyld was bozne /
 he was circumcysed after the byddynge of the
 lawe. and so in this daye two grete thynges we
 re done that we owe to haue deuoutly in myns
 de. The fyrst is that the blessyd name Ihesus
 euer was without begynnynge gyuen to hym of the fa-
 ct of heuen / and also of the aungell cleped and tolde oz
 he were conceived This daye was openly declared and
 named / and he therewith specially cleped Ihesus that is
 as moche to saye as sauoure / and this name resonably
 is aboute all names. for as the apostle Peter sayth / the-
 re is none other name vnder heuen in þe whiche we owe
 to be saued. Of the whiche name and grete worthynes
 and vertue therof saynt Barnarde speketh deuoutly by
 processe that shal be sayd after. The seconde thyng that
 was done this daye worthy to be had in mynde / is that
 this day our lord Ihesus began to shedde his precious
 blode for our sake he began by tyme to suffre for vs / and
 he that dyde neuer synne began this daye to bere payne
 in his tendre & swete body for our synne. Moche oughte
 we to wepe and haue compassyon with hym / for he wep
 to this daye full sore / and so in these grete feestes and so
 lempnytees we sholde make moche myrth / and be Ioy-
 full for our hele / and haue inwarde compassyon and so-
 rowe for the paynes and anguysshes that he suffred for
 vs / for as it is sayd before / this daye he shedde his blode
 whan that after the tyght of the lawe his tender flesshe
 was cut w a sharpe stonen knyfe / & so the yonge chyld
 Ihesus wepte kyndly for þe sorowe þe he felte therein his
 flesshe / for without doubte he had very flesshe / & kyndly
 sufferable as haue other chyldren / sholde we not haue cōs

Bernarde
super can.

passion of hym yes sothely & also of his dere moder. For
 wel may we wete that whan she sawe her louely chylde
 wepe she myght not withholde wepyng & then maye
 we ymagyne and thynke how that lytyl babe in his mo-
 ders barme seepe her wepe. put his honde towarde
 her face as he wolde not that she sholde not wepe. And
 she agaynwarde inwardly styed and hauynge compas-
 syon of the grete pyte & of the sorowe and wepyng of
 her dere sone with kyssynge and spekyng comforted hy
 as she myght. For she vnderstode well by the inspyraci-
 on of the holy ghoost that was in her the wyl of her sone
 though he spake not to her and therfore she sayd. Dere
 sone yf thou wylte that I cease wepyng cease thou also
 of wepyng. For I may not but wepe what tyme that I
 see the wepe and so thurgh the compassyon of the mo-
 der the chylde ceased of sobbyng & wepyng. And then
 this moder wpyng his face and kyssyng hym and put-
 tyng the pappe in his mouthe comforted hym in all the
 maners that she myght. And soo she dydde as ofte as he
 wepte. For as we may suppose he wepte ofte sythes as cause plos
 other chylzen do to shewe the wretchydnes of mankin tatus. xpi
 de y he verely toke: & also he hyd hy fro y deuyly he shold
 not knowe hym as for god. And thus moche suffyleth to
 be sayd at this tyme of y circumscyon of our lozde Jhe-
 su. But now in tyme of grace ceaceth this circumscyon
 of the olde lawe and we haue in that stede baptisme or-
 deynd by our lozde Jhesu Crist / y is the sacrament of
 more grace & lesse payne: but for that bodely circumcisi-
 on we shall haue ghoostly circuncysyon / that is cuttyng a-
 waye al superfluous thynges fro vs y dysposeth to syne
 & holdyng w vs onely y is nedefull to good lyfge. For

he that is truly poore is vertuously circumsed / the whiche
circumcysion the Apostle teacheth in these wordes /
whan he saith þ we haue ge mete and drynke / and cloth
we sholde holde vs payed. This also ghoostly circumcysy
on nedeth to be in all oure bodily wyttes / as in seynge /
herynge / touchynge and other that is to saye that we in
all these eschewe superfluyte and kepe scarcyte / and na
mely in spekyng. For mykell speche without fruyte is a
grete vyce and dyspleasyng to god and good men / and
a token of an vnstable and a dysolute herte / as ageyne /
ward / scyence is a grete vertue / and for grete cause of
goodnes ordeyned in relygion / of the whiche vertue dy
uerse clerkes speketh / that we shall passe ouer at this tyme
me / and thus endeth this chapytre

¶ Of the Epyphanye that is open the wynges of our lord
de Ihesu cryste .Ca. viii.

Firste touchynge this solempne daye & wor
thy feeste we shall vnderstonde that there is
none feeste that hath soo moche dyuerse ser
uyce in holy chyrche as longynge thereto / as
this feeste hath / not for it is moze worthy tha
n other but for many grete thynges be felle and were do
ne this daye / specyally touchynge the state of holy chur
che. As fyrste vnderstandynge that holy chyrche here in
ethe standeth in two maner of people / that one is of the
that comen of the Jewes that hadde moyses lawe and
were circumsed / that other is of the remenaunt that



were not cyrcumcysed and were called grete gentyles.
 This daye that is to say the thyrtene daye fro the naty-
 uyte accountinge that same day the blyssed chylde Jhe-
 sus shewed hym as god and man specyally to the kyn-
 ges that were of the gentyles. And in her persone oure
 moder holy chirche now crystned is pryncypally gabred
 of the multytude of gentyles was thus receyued of our
 lord almyghty god kynge of all kynges true to beleue,

Primum
factum



**Secūduz
factum.**

**Tercium
factum.**

**Quartu;
factum.**

**Contem;
plac. o.**

For þ daye of his natyuite he appered and shewed hys
specyally to the Jewes in the persone of herde men / the
whiche Jewes for the moost party receyued not godes
woorde / and bpleue / but this daye he shewed hym to the
gentyls / of whome we comen that ben nowe his cholen
chirche / wherfore this feste is specyall and proprely the
feste of holy chirche of true cryste mē. The seconde thyng
ge that was done this daye touchynge holy chirche is þ
she was this daye 'ghoostly wedded to cryste and truly
knytte to hym by þ baptysme that he toke this daye .xx.
and .ix. yere complete. for in þ baptysme ben soules wed
ded to cryste and the congregacyon of crysten soules is
cleped holy chyrche that baptysme is wesen and ma
de clene of the sylthe of synne & clothed newe in vertues.
¶ The thyrde is that same / daye .xii. moneth that is to
saye a yere after the baptysme of cryste he wrought that
that fyrste myracle at þ brydale tournynge water in to
wyne / by the whiche is vnderstonde alsoo the ghoostly
brydale of holy chirche. The fourth thyng that befelle
that daye is as Bede sayth that in that same daye a yere
after our lord Ihesu cryste wrought that grete myra
cle sedynge the grete multitude of peple with a fewe
loues / and a fewe sylthes / but the fyrste thre ben reher
ced this daye in holy chirche / and not þ fourth. Loo how
wozshypfull this daye is to he whiche god chese specyally
to wozshyppe there in soo many grete and wonderfull
thynges wherfore holy chirche cōsyderynge / so many be
nefyces done to her this daye of her ghoostly spouse Ihe
su cryst / þe way of due kyndenesse maketh grete myrthe
& solēpnite in this daye / But for as moche as pryncypal
& special þ solēpnite of this daye stādeth in þ mynde of þ

first that is the worshyppe of the kynges / & theyr
offrynge to Ihesu. Therfore speke we furthermoze of þ
contemplacyon therof / leuyng the remenaunte at this
tyme. And so ymagyn we and set we our mynde & our
thought as we were present in the place where this was
done at Bedleem beholdyng how these thre kynges ca
me with grete multytude & a worshypfull compaigne of
lordes & other seruauntes / & so by token of þ sterre first
ledyng and after restyng vpon that place þ the chyld
Ihesus was in there they lyghted doune of dromedary
es that they rode on / befoze that symple hous & maner
of stable / in the whiche our lord Ihesus was bozne / &
our lady thenne het yngre grete noyse & stryngre of peo
ple. anone toke her swete chyld in to her lappe. And they
comyngre in to that house / as soone as they sawe þ chyl
de they kneled doune & reuerently & deuoutly & reueren
tely honoured hym as kyngre / and worshypped hym as
god. Lorde god how grete and how sad was theyr sayth
and belcure / that suche a lytell chyld soo simply clothed
founden with so pooze a moder / in soo abiecte a place w
out compaign / without meyny / and without all worldy
araye sholde be veray god kyngre and lord of all þ worl
de. And neuertheles they belcured sothfastly bothe two /
this was a grete goodnes of our lord ordeynynge suche
foz eders & suche begynners of our belcure: & so it behoueth
to be. Moreouer touchynge þ pcesse we may thynke how
þ kynges after þ first honcuryngre spake w his moder
reuerently þ condycions of hym / in what maner he was
cocepyued & bozne / & so of other þ they desyred to wete / &
she mekely answerynge tolde the of all as it neded / & they
grynynge ful credence & beleue to al þ she sayd / & for as my

Nota

kel as they were clerkes and men of the grete wysdome
therfore we may suppose that they coude the langage of
Hebrewe and spoken in that tonge that was þ̄ moders
tonge of our lady & al Jewes. Now take we here good
entente to the maner of spekyng in both parties. First
how reuerently and how curtyously they speken and as-
ken theyr questyons / and on that other syde how our las-
dy with a maner of honest shamefastnesse holdynge dou-
ne her eyen towarde the erth speketh & answereth softly
& shortly to her askynges / for she hath no lykynge to spe-
ke moche or to be sene. Netheles our lord yaf her streng-
the and specyal comfort. to speke moze homly to them by
cause that they represented holy chirche that was thesie
to come of þ̄ gentyles as it is sayd before. Beholde also
þ̄ chylde Ihesus how he speketh not but standeth with
a maner of sad semblaunt and glade chere / and as he be-
derstode theym louely lokynge vpon them / & they haue
grete lykynge in the syght of hym / not only ghooostly in
soule of his godhede as yllumyned and taught of hym /
but also in his bodely syght withoutforth / for as Dauid
wytnessyth he was fayre and louely in boody before all
mennes sones / & soo whan they were grete ly comforted
by hym they made her offryng to hym in this maner as
we may suppose / they oppened her Coffers with her trea-
sour and spredynge a tapet or a cloth before the chylde
feet our lord Ihesu they leyed therupō / & offryde echone
of the golde encēse / & myrrē þ̄ in grete quatyte / namely
golde / for els as for a lytyl offryng it had not neded the
for to haue opened her tresour as þ̄ gospel sayth / but her
amonerers or her tresourers myzt lyztly haue had it in
hande & taken it the / but therfore þ̄ gyftes & þ̄ quatyte

were grete by reason as it is sayd And whan they had
 de thus offred and leyd theyr gyftes befoze hym thenne
 reuerently and deuoutly fallynge doune they kyssed his
 feet / & then perauenture the chylde ful of wysdome for
 to comfort them moze and strengthe them in his loue ga
 ue them his hande to kyss / & after blessed theym there
 with / & so they reuerently enclynyng & also takynge her
 leue at his moder & Joseph w grete Joye and ghooftly
 myrrour as the gospel sayth tozned ayne in to her owne
 countre by another waye / what þ these thze gyftes of
 fred of the kynges betoken ghooftly & many other thyn
 ges that the gospel telleth as it is expownded by holy doc
 tours is suffycyently & fully wyrtten in other places / wher
 fore we passe ouer all that here / But what hope ye was
 done with that golde of so grete pryce whether our lady
 reseruyd it and put it in tresore or els bought ther with
 londe and rentes. Maye god forbede / for she that was a
 patfyt louer of pouerte toke no hede of no worldly good
 des / but what she louynge pouerte and vnderstandynge
 her blessed sones wyl / not only thozughe his inspyracyon
 techynge her in soule withinfozth / but also by shewynge
 his wyl w outfozth þ he loued not suche ryches / perauen
 ture toznpge aWare ofte sythes his face fro that golde or
 spytrynge therupō / w in a fewe dayes / & short tyme she
 gaf it al to pooze men / for þ keepynge therof þ lytyl tyme
 was to her but a grete burde / & heuy charge / & þ semeth
 wel / for she made her so bare of money / þ whā she shol
 de go to the Tēple for to be purfpyed she had not wher
 with to bye a lambe for to offre for her sone But oonly
 bought turtules or douues of lytyl pryce / that was the
 offrynge of pooze folke after þ lawe / And soo we maye

Nota. de
 paupertate

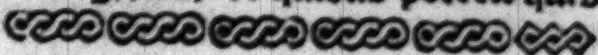
*Nota de
perfecta hu-
militate.*

reasonably beleue that the offrynge of the kynges was grete and ryche / & that our lady lounge pouerty & full of charyte gaue it in hast to pooze men / as it is sayd. So that here is shewed a grete precony and worthy ensample of pouerte. Also yf we here take good hede / we may se open ensample of perfyte mekenes / for there ben many that holdeth them selfe lowe and abiecte in her owne herte / and ben not eleuate by pryde as in theyr owne syghte / but neuertheles they wolde not be holden suche in other mennes syghte / ne may not suffre to be dyspyled or sczned of other. And also they wolde not that theyr unworthynes / and theyr defautes were knowen of other / leest they were dyspyled and repreneued of them. But thus dyde not this day that chyld Ihesus lorde aboute all othyr / for he wolde that his lownes were knowen and abieccyon were seen and knowen to his & other / & that not to symple and fewe / out to grete and many / that is for to say to kynges & lordes / and theyr meyny many & fele. And also that is more to wonder in suche case & tyme / in the whiche by reason it was mykell too drede / that is to saye / leest they comynge fro so ferre and fyndinge hyf they sought the kyng of Jewes. And who they trowed almyghty god lyggynge in so symple aray / and so grete abieccyon / by f symple syght supposyge the deceyved & holde them selfe as folles sholde go away wout deuocy on & beleue / but not for thy f mayster of mekenes & lowert of symplenes left not to fulfyll the perfeccion therof grynge to vs ensample f that we sholde not goo fro f grounde of mekenes by colour of ony semelines prouffyte or good / but that we sholde lerne to wyll for to appeyre and be seen symple and abiecte in the syght of other /

that vertue of pacyfite mekenes he graunte vs through
his grace that so wolde meke hym for our sake our blef
sed lord Ihesus Amen.



DE mora dñi apud presepe continetur in proximo
capitulo excepta meditaciōe de ministerio suo &
solicitudine circa puerū Ihesuz de quibus poterit quis
felicitet meditari



Of the purgycacyon of our lady saynt
Mary. Capitulum

.ix.

After the tyme the kynges had performed there
offerynge and were gone home ageyne in to their
owne Countre as it is sayd / yet stode that worthy lady
of all þe worlde in that synple herburgh with her blessed
sone Ihesu and her husbaud that hely olde man Joseph
at the racke pacyently abydyng vnto the .xl. daye ordey
ned by the lawe purgycacyon as she were an other wo
man of the people defouled thozugh synne / and as the
chylde Ihesus were a pooze man and not god / neddy to ke
pe the obseruance of the lawe. But why hope we that
they dyden thus. Sothely for ensample to vs shewynge
the true waye of obedyence. And for they wolde noo
synguler prerogatyf / they keppe þe comyn lawe as other
dyde / but thus done not many that lyuen in comyn con
gregacyon / the whiche desyre to haue specyall prerogaty
ues / and therby wylle be seen moze worshypfull than o
ther and synguler aboue other / but this suffreth not true
mekenes / whan the .xl. dayes were comen of her purgyc
acyon after the lawe / then wente our lady w her sone

Contem-
placio.

Jhesus & Jofeth and toke the way fro Bedleem into
Jherusalem that is about. v. or. vi. myle there to present
the chylde and offre hym to god in the Temple after þ it
is wryten in the lawe of god. Now lete vs here go with
theni by deuout contemplacion / and helpe we to bere þ
blyssed burden the chylde Jhesus in our soule by deuocy-
on and take we inwardly good entent to all that he he-
re sayde and done. For they ben full deuout. In this ma-
ner thenne they berynge & bryngynge the chylde Jhes-
us in to Jherusalem and the lord of the temple in to þ
temple of god. At the entre therof they bought two tur-
tles or elles two douue byrdes to offre for hym as þ ma-
ner was for pooze folke. And therfore the gospel speketh
not of a lambe that was the comin offryge of ryche men
in token that they were with the poorest folke. And here
with that ryghtwysle man Symeon ladde in spryde by
the holy goost came in to the temple to se that he had lon-
ge tyme desyred cryste goddes sone after the behest and
answere of the holy goost / and anone as he came & had
the syght of hym knowynge hym by spryde of prophecye
he kneled doune and deuoutly honoured and worschyp-
ped hym as he was in his moders armes borne / and the
chylde blyssed hym and lokynge vpon his moder bowed
towarde hym in token that he wolde go with hym and
so the moder vnderstandynge the chyldes wyl and ther-
of wondrynge toke hym to Symeon / and he with gres-
te Joye and reuerence cleppynge hym in his armes / rose
vp blyssynge god / and saynge with gladde speryte. Lord
I thanke the / for now thou letest thy seruaunt after
thy wordes in peas. For why / I haue sene & beholden w-
myn eyen thy blyssed sone our sauoure. And than after

warde he prophced of his passyon and of the sorowe
 therr of / that sholde as a swerde perce and wounde the
 moders herte herewith also that worthy wydowe Anne
 the prophete came to theym in to the temple / and wro^t
 shyppe & chylde she prophced of them also / and spa^k
 ke of redempcyon that was to come by hym to mankynde.
 And the moder wondrynge of all these wordes kep^t
 te them by good entent pryuely in her herte And the^se
 the chylde Ihesus stretchyng hys armes towarde hys
 moder was bytaken her agayne. Afterwarde they yede
 in maner of procellyon towarde the aulter with the chyl
 de the whiche procellyon is presented this daye in al he
 ly churche wth lyght brennyng to goddes worshyp. And
 then they wente in this maner. fyrste / to two worshyp
 fu^l olde men Ioseph and Symeon gone befoze Joyful
 eyther holdyng other by the handes. And wyth grete
 myrthe synge and sayenge. Lorde god we haue res
 ceved this daye thy grete mercy in myddes of thy tem
 ple. And therfoze after thy grete name / so be thy louyn
 ge and thy worshyp in to the ferdest ende of all the worl
 de. After theym folowed the blessed moder and mayden
 Mary beryng the kyng of heuen Ihesus / and wyth
 her on that one syde gooth & worshyful wydowe Anne
 with grete reuerence and vnspecable Joye louynge and
 prayng god. This is a solempne & worshyful proces
 syon of so fewe persones / but grete thynges be tokenyn
 ge / & represetyng. For there ben of all states of makyn
 de some & is to save of men & women olde & yonge may
 dens & wydowes. fethermore whan they were come to
 & aulter of & temple & moder wth reuerence knelyng dou
 n e offryd her swete sone to & fader of heuen / sayenge in

*Suscepi
mus deus*

this maner. Take now byhest fader your dere sone who
me I offre here to you after the byddynge of your lawe
for he is fyrst borne of his moder. But god fader I befe
che you that ye gpyue hym to me agayne. And thenne she
ryfynge bp lyft hym on the aulter. O lord god what of
frynge is this. Sothely there was neuer none sythen su
che an other fro the begynnynge of the worlde ne shal ne
uer after vnto the ende. Now take we here good hede
how the chylde Ihesus sytte vpon the aulter as it were
an other chylde of the comyn people / & with y louely fa
ce and ladde chere he loketh & beholdeth vpon his dere
moder and other y there were present pacyently and me
kely abydinge what they wolde do with hym & therewith
were brought the pcestes of the temple / & the chylde lor
de of all the worlde was bought agayne as a seruaunte
for. v. pens that were called sycles a maner of money af
ter the lawe as other / and whan Ioseph had payed that
money for hym / the moder our ladyr toke agayne w full
gladde wyl her blyssed sone / and after she toke y forsayd
byrdes of Ioseph / and knelynge doune / & lyfrynge bp
deuoutely her eyn vnto heuen / holdynge theym in her
hondes offred theym saynge thus. Almyghty and mer
cyfull fader of heuen vnderfonge ye this lytell gyft and
offrynge and the fyrst gyfte that your lytell chylde this
daye presenteth to your highe magesty of his synple po
uerte. And therewith the chylde Ihesus puttynge his ho
des to y byrdes & lyfrynge his eyn to heuen spake not /
but shewed countenaunce of his offrynge with y moder
and so they layde them vpon the aulter. ¶ Now here ta
ke hede what they ben that thus offreth / that is for too
say the moder and the sone. ¶ Crowe we whyder that of /

frynge though it were lytel myght be forlake. Nay god
 forbode. But we shal fully trowe that this was by An-
 gels presented hy in to the. Courte of heuen. And there
 of fader of heuen ful gladly accepted / so that the blessyd
 cōpany of heuen there thorugh was reioyced and gladed
 After this was done and so the lawe fully kepte as it is
 sayd in that / that longed to the chylde fro his byrthe in
 to this tyme our lady with her blessed sone and her spou-
 se Joseph toke the waye fro þe Cyte of Jerusalem home
 warde in to nazareth. But by the waye she vlysted her
 colyn. Elzabeth desyrynge also to see her sone that she
 loued specyally. And what tyme they metten too gyder
 they made grete Joye / & namely Elzabeth / whan she
 sawe that blessed syght of þe chylde by vertue of whome
 in her fyrste concepcon Ihesu in her wombe reioyced
 and she also replenysshed with the holy ghooft. Also the
 chylde Ihesus / and Johan whan they were brought
 to gedre / they kysyden ocher louely / wyth lawghynge
 chere and makynge moche myrthe to gyder. But Johan
 as vnderstondynge his lorde / had hym alwaye in coun-
 tenaunce as with reuerence to her. And what tyme they
 had rested them there certayne dayes / our lady with her
 chylde and Joseph wente forth in theyr waye towarde
 Nazareth / as to her home and reste. But yet befelle no
 reste to the / as it shal shewe after. Now yf we take good
 entente to þe forsayd processe / and how longe tyme they
 haue leyne of out theyr owne hous in so grete pouerte &
 symplenes / by reason we sholde be styred to compassyō
 and to leren ensample of theym mekenesse / and pouerte
 obedyence / and byxonnesse / that were openly shewed
 in her ryghte symple dwellynge / in her poore offrynge

Nota de
 de visitacp
 onis elyza
 beth et Jo
 hannes

Nota de tēpoze na tiuitatis domini. and in the lawe keepinge. And ferthermore as wordly men make bodely myrthe in this tyme fro the Natyvyte in to the feest of Purysfycaciō that is called cādelmas so sholde eche deuoute soule in this time specially with deuocion & ghostly myrth in soule worlshippe & honour that blessyd childe Ihesus and his moder Mary bysytte them by contemplaciō & some deuout prayer at leest ones on the daye as they seen in sperryte our lady with her chylde lyenge at the racke hauynge therewithin myde the mekenesse the pouerte & the bykommelle of them as it is sayd and louynge them and keepinge them veruouly in dede. ¶ And thus endeth the fyrst parte of this boke in contemplacion for the moneday



¶ Of the fleynge of our lord Ihesu in to Egypt.

Ca

Decimum

Whan our lady and her chylde Ihesus were towarde Nazareth as it is sayd before not knowinge yet the pryuy couceyll of our lord god here of that Herod the kynge pur

posed for to flee the chylde Jhesus. The aungell of god appered to Joleph in his slepe byddynge that he sholde flee in to Egypte with the chylde and his moder/ for Herode wolde seche the chylde to sle hym. And anone Joleph wakyng of slepe called our lady/ and tolde her these harde tydynges/ and she in haste toke by her dere sone and began to go: for she was full sore agast of this worde/ and she wolde not as she myght be sene neglegent in the kepyng of hym/ wherfore anone in that nyght they toke theyr way towarde Egypte/ & soo fledde that grete lord the pursuete of his seruaunt/ yf more properly the deuylles seruaunt trauaylinge wth h^{is} ponge & tendre moder/ and that olde man Joleph by a nyuous waye & harde & dyuers that was not inhabyted/ and also a way that is longe that is to say after the comyn saynge s^p space of .xii. or .xv. dayes of a comyn curroun/ peraduenture to them it was trauayle of two monethes or more and s^p way as it is sayd was by that deserte in the whiche the chylde of Israhell ladde out of Egypt dwelled. xl. yere. Lorde how dyde they there of theyr lyuelode/ or where rested they and were herbourd in the nyghtes. For in that way founde they seldome ony hous. Here ought we to haue inwardly compassyon of them/ & not be loth or thynke trauaylous to do penaunce for our selfe/ syth^e other toke so grete and soo ofte trauayle for vs/ namely they that were so noble and so worthy. Also in this processe yf we take good hede we may se many good ensamples and notable doctrynes to vs. fyrst yf we take good nobyllia. hede how our lorde Jhesus toke in owne persone somtyme primum. me prosperyte and welthe/ and somtyme aduersyte and paciēcia i wo. We sholde not be styred to Impacience what tyme ter prospe



Die martis.

Secunda pars

ra et aspe
ra

that it befall to vs in þ same maner / but in tyme of tēp-
tacyon and dyscomfourt / abyde with pacyence the tyme
of prosperyte and of comfourt / and soo ageynwarde on
that other syde. And yf thou wylt see ensample herof in
Jhesu. Loo fyrst in his byrthe he was magnifyed of þ
herdmen / as god and honoured and worshypped of the
as god / and with grete Joye. And sone after he was cir-
cūcysed as a synfull symple man with sorowe. ¶ After þ
kynge's comynge to hym worshypped hym soueraynly
bothe in theyr persones and grete gyftes / and yet dwel-
led he styll in that stable amonge beestes in pouerte we-
pyng as another chylde of a symple man. After he was
presented in þ Temple with Joy and grete thynges we-
re prophced of hym as of god Almyghty / and now he
is boden of the Aungell to flee fro Herode in to Egypte /
as he were a pooze man without myghte. And so ferther
more in all his lyf prosperyte and aduersyte meddled to-
gyder / to ensample and techynge of vs. For he sente vs
dyuerse comfourt to lyfte vp our hope that we falle not
by dyspeyre / and therwith he sente vs trybulacyon and
dyscomfourt to kepe vs in mekenes that therby kno-
winge our owne wretchydnes we stande alwaye in his
drede. The seconde lesson that we maye lerne in this pro-
celle is touchynge the benefytes and the specyall com-
fortes of god / that he that feleth theym specyally be not
there by eleuate in hys owne syghte / as holdynge hym
more worthy than other that haue theym nought. And
also he that feleth not suche specyall gyftes or comfourt
tes / be not therfore caste doune by sorowe or enuy to hy-
ge and spekyng of þ chylde / weren to Joseph / and not

Secundu
Humili-
tas

to our lady. And neuertheles yet was he lesse in meryte mykel more vnworthy than she was. Also here we mayerne that he þe lethe suche speyal gyftes of god though he haue them not alway as he wolde / and after his desyre / that there through he grutche not / ne be not heuy by vnkynndenes ageynst god. For notwithstandinge þe Joseph was so nygh & acceptable to god. Neuertheles þe apperaynges of þe aungelles & the reuelacyons were not doone to hym openly and in wakynge / but in maner of dremes and in his slepyng. The thyrde notable thyng that we haue ensample of here is. How that our lord suffreth his derlynges to be dysleashed here through persecucyons and trybulacyons / and that sheweth well here in Marye and Joseph what tyme they knewe the chyld sought to be slayne what myght they here more sorowful For though it so were that they knewe and wylt well þe he was goddes sone. Neuertheles the sensualite and the reason of them myght kyndely be dystourbled and moeued that is to say in this maner. Lord god fader almygh ty what nede is it to thy blyssed sone / that here is to flee as thou myghtest not defende hym from his ennemyes and kepe hy safe here. And also theyr trybulacyon & dys ease was in so moche the more / that the behoueth to goo in to soo ferre a londe þe they knewe not / and þe by harde wayes and noyous / sythen they were so moche vndysposed to goynge / and trauaylyng / our lady for her yongth and tendrenes / and Joseph also for aage and feblenes / and also þe chyld / that they sholde bere and cary / was vnethes two monethes olde / and yet herwith they yede in to that londe / in the whiche they as pooze and vnkno wen had not to helpe them self w. All these dysleashes we

Tercium
Tribula
tio electos
runt.

Die martis.

Secunda pars

Quartus
benigni-
tas erga
micos.

ten to theym mater of grete trybulacyon and afflyccōn
and therfor thou þ luffest here trybulacyon / kepe ther-
in pacyence / and loke not to haue herof pryuelege of hys
that wolde not take hys self it ne gyue it his moder. The
fourth notable thyng that we may consydere here is /
the grete benygnyte and mercy of our lord. For there as
he myght anone in a momente haue dystroyed his ene-
mies that pursued hys / yet wolde he not / but benygnyly
and swetely / he chose rather to flee and gyue stede for þ
tyme to þ malyce & the wodenesse of that wycked Herod
de than to be auengyd as he myght ryghtwysly of hym
and this was a profunde mekenes and a grete pacyēce
In the same maner sholde we do þ is to saye / not wyl-
fully withstonde and seke vengeance of them that do
ne wronge and pursueth vs but paciently for the ty-
me forbere them / and flee her malyce and more ouer spe-
cially praye for them as god techeth vs. Also in an other
place of the gospel to do to our enemyes as we wolde be
done to. Ferthermore as to the processe of the fleyng of
Ihesu with his moder and Ioseph whan they camen to
Egypte anone at the fyrste entente all the maiumentes
of that londe selle doune as it was prophced before by
the prophete I saye And thenne wente they to a Cyte of
that londe / called Hermopolys or Iymopolis / & there hy-
red theym some symple hous where they dwelled seuen
yere as pylgrymes and strangers pooze and nedy. The
re may we take good hede & deuoutly ymagyne & thyn-
ke of the maner of luyng of them in that straunge lon-
de / and how our lady wrought for her lpyelode / that is
to saye with nedyll sewyng and spynnyng as it is wry-
ten of her / and alsoo Ioseph wrychyng in his crafte of

Die martis.

¶ Secunda pars

Carpentry. And how þe chylde blessed Ihesus after he came to the age of fyue yere / or there about / yede on theyr errandes and halpe in that he myght as a pooze chylde to them shewynge in all his dedes byrcommesse / lowenesse / and mekenesse. ¶ And sythen them behoued to gete her lyuelode in that maner with theyr trauaylle / and parauenture with repese ofte sythes of them that they dwelled amonge / as it falleth comynly to strangers and also wth shame. ¶ What hope we of her howsholde / as of beddynge / clothynge / and other necessaries / whether they hadde in this superfluyte or curyosytee. Naye without doubte / they that louen parfeyte pouerte wolde not haue though they myght that is contrary to pouerte / as superfluyte & curyosytee. And namely touchynge curyosytee. ¶ Trowe we that our lady in her sowynge or other maner wyrczynge made curyous werkes / as many folke done. Naye god forbode. For though they werke suche curyosytees that take none hede to lese the tyme / she that was in that nede myght not / ne wolde not spende the tyme in bayne / as many done namely in these days. For this byce of curyosytee is one of þe moost peryllous byce that is / and that by many skylles maye be shewed. fyrste by lesynge of tyme that is ordeyned to þe worschype of God. For suche curyous werke occupyeth mykell more tyme / than wolde other playne & symple werke doo that were suffysaunt to the nede / and that is a grete shame and contrary to goddes wyll. ¶ The Seconde harme that cometh of curyosytee is cause and mater of bayne Joye to the wyrcer. As what tyme a man maketh suche a curyous werke / ofte loketh he there on wyth lykynge / and thynketh & ymagyneth in is ghoost besely. ¶ Also whan

Nota bictum curiositatis.


Prima ratio.

Secunda ratio.

Tercia ra
cioQuarta
ratioQuinta
ratioSexta ra
cioSeptia/
ratio & se/

that he wyrceth nothyng / and specially in the tyme of
 goddes seruyce / and whan he sholde haue hys herte to
 god / thynketh or speketh for too make that curyosytee /
 and therby holdeth hym self subtile and wytty. And so
 wolde be seen passyng other. ¶ Also it is cause of pryde
 to hym that the curyouse werke is made to. For as sym
 ple playne / and boystous werkes ben occasyons of lowe
 nelle & mekenesse / so ben curyous werkes as oyle norys
 shyng the fyre of pryde in þ holders & hauers of them
 ¶ Also it is to the that haue lykynge in suche curyosytee
 mater for to drawe theyre hertes fro our lord god and
 heuely thynges. For as saynt Gregory sayth. In as my
 kel as man hath delyte here benethe in erthely thynges /
 in soo mykell ageyne is he departed fro the loue aboue
 of heuenly and godly thynges. ¶ Also it is one of þ thre
 by the whiche all the worlde is infecte in synne / that is
 þ foule luste of eyen. For suche curyosytees serue to nou
 ght eilys / but to fede the eyen. And as ofte as a man ly
 kyngely and in bayne with suche curyosytee fedeth hys
 eyen / so ofte þ maker and the vicer offendeth god / where
 fore men sholde be eschewynge suche curyosytees for pe
 uyng occasyon of synne. For a man sholde not assente
 to synne for ony cause. But in all maner abstepne fro the
 offense of god. And sythen oure lord gaue Ensample /
 and commendeth and loueth pouerte as it is ofte sayd
 without doubte it foloweth that he is gretely offendyd
 in that thyng þ is dyrecte contrary to pouerte / þ is spe
 cially curyosytee. Also wyth al other harmes more ouer
 this is / that it is a token of a bayne and a lyghte and vn
 stable herte and foule / wherefore he that wyll lyue in clen
 nesse of conscience / and without derplyng of his soule /

Die martis. ¶ Secunda pars

hym behoueth to absteyne hym bothe fro the makynge and also fro the blyng of such bayne curyosytees / and to fle therfro as a venymous serpent. Neuertheles by this foresayd represe of curyosyte / we shal not vndersta de generally forboden to make fayre werkes & honest ap parayle. For that is lefull so that it kepe a good meane & namely in the thynges and werkes that longeth to god des seruyce. In the whiche it is nedefull to beware & to eschewe all corrupt entente of bayne Joye / and all false affectyon and foule lykynge of worldes vanyte / so that the vertuuous meane of suffycient honeste passe not in to the excelle of vycyous curyosyte. ¶ And thus moche suf fyleth sayd of this mater at this tyme. 

ptimum
malum.

¶ Of the toznyng agayne of our lord Ihesu frome Egypte. Ca.  xi.



After þ Herode was dede & le uen yere were at ende / in the which our lord Ihesus had dwelled in Egypte / the aungel of our lord ap pered to Ioseph in his slepe / and bad that he sholde take the chylde and his moder / and go in to the londe of Isra hell. For they were deed that sought þ chylde to sle. And anone he rose vp / & with the chylde and his moder as the aungell hadde retozned agayne in to the londe of Isra hell. And whan he came there and herde that Archelaus the sone of kynge Herode reygned in that partye / that

was cleped Judea he dradde and durst not goo thyder
 but as he was yet boden of the aungell in his slepe / he
 went to the countree of Galyle in to þe cyte of Nazareth
Chere may we se in the comynge agayne of Ihesu as it
 was in his goynge sayd drede and dysleale medlyd with
 comforte and ease. For what tyme they beyng in straui-
 ge londe herde of the dethe of theyr enemyes / and that
 they sholde come agayne in to theyr owne lande / no dou-
 te / but þe it was grete comforte and hope of ease / but ta-
 kyng hede therwith to the harde trauayle by the waye.
 And after whan they came in to theyr owne londe in ho-
 pe of peastynges of a newe enemy and for drede of
 hym abyde for to eschewe his countrey / there was dys-
 comfort & dysleale / and all to our lord as it is sayd. Lord
 Ihesu thou sayre yonge chyld thou art lord and ky-
 ge of heuen and erthe / what dysleale and what trauayle
 suffrest thou for our sake / and how soone þe begannest
 Sothely well spake the prophete in your persone whan
 he sayd thus. I am poore and in dyuers trauayles fro
 my first yowth. Swete Ihesu how yedest thou / or was
 caryed all that longe and harde way / & namely through
 that horryble desert passynge ouer the reed see / and also
 the flode Jordan in so tendre aage. For as it semeth / this
 agayne comynge is more trauaylous & more noyous to
 the and to thy leders / than was thy fyrste goynge. For
 why that tyme thou were so lytell that thou myght ease-
 ly be borne in armes / but now thou arte elder and more
 waken in the tyme of seuen yere thou mayst not so / & go
 moche mayst thou not for tendre aage / and to ryde arte
 thou not bled. Sothely it semeth that this trauayle all
 onely that we speke now of were suffysaunte vnto full

Paup suz
ego.

redempcyon for mankynde. Ferthermore as to the pro-
 cesse of theyr way / we may thynke / that what tyme they
 came towarde the ende of that desert / there they founde
 Johan baptyst / the whiche that tyme had begone there
 to lyue in deserte penaunce doyng though it soo were þ
 he hadde noo synne penaunce worthy / for as it is sayd þ
 place of Jordan in the whiche Johan baptysed is that sa-
 me place wherby the chyldren of Israhell went drye fo-
 te whan they came by that deserte out of Egypte / & that
 nye that place in desert Johan lyued in penaunce. Wher-
 fore it is lykely that Ihesus & his moder foude hym the-
 re. And that they made grete Joye and myrthe goostly
 comynge togyder. And no wonder / for he was an excel-
 lent and a worthy chy. be fro his byrthe. He was the fyrst
 hermyte / & the begynnyng of relygious lyuyng in the
 new lawe. He was cleene mayden & gretest precher after
 Cryste. He was a prophete / and a precious & a gloriouse
 martyr / wherfore we deuoutly worshyppynge & honou-
 ryng hym take we our leue at hym at this tyme. and go
 we forthe to our lord Ihesu and his moder in the fore-
 sayd way. ¶ After they were passed the flome Jordan /
 thenne came they ferthermore to the hous of our ladyes
 cosyne Elezabeth / where they were specially refreshed
 and made togyder a grete and lykynge feeste. And the-
 re Ioseph herynge that Archelaus reigned after his fa-
 der Herode in the countree named Judea by tyddynge
 of the aungelles as it is sayd before wente with the blys-
 sed chyld and his moder in to the cyte of Galyle called
 Nazareth / and there they dwelled as in theyr owne ho-
 me / ledynge a symple and a poore lyfe togyder / but ther
 withall grete goostly ryche of perfyte Charyte. Loo

De iohā-
 ne baptis-
 ta.

Nota bñ



De Johā
ue euāge
lsta

thus is the chyldre Ihesus brought out of Egypt / & than
as we maye thynke y^e sisters of our lady and other kyns
nesholke and frendes comynge to them welcomynge the
horne / & bysytynge them with presentes yestes as it was
nede to them / & founde her owne bare housholde . Also
amonge other we may haue specyally in mynde that Jo
han Euangelyst came with his moder our ladyes syster
to bysytte & see Ihesus / the whiche Johan was y^e tyme a
boutte fyue yere olde . for as it is wyrtten of hym he died
the yere fro the passyon of our lord . l . and seuen y^e was
the yere of his aeye foure scoze & xviij . so th it at the pas
syon of cryst he had in aeye one & thyrty yere . And cryst
hymselfe . xxiiij . o . ytell moze . And so at this agayne co
myage of Ihesu that was thenne seuen yere olde Johā
was fyue yere olde / & as he was after amonge other cho
sen Apostles and dyscyples specyally belouyd of our lord
Ihesus / so it is lykly that in this tyme of the chylde
hode he was more cherd than other / and as moost spe
cyall pleasure to Ihesu . fro this tyme vnto the tyme of
xii yere of Ihesus aeye the gospell maketh no mynde of
the chylde Ihesu . Notheles it is wyrtten and arde that
there is yet in that place a well wherof the chylde Ihes
us sette ofte sythes water to his moder / for that mehe
lord refused not to do suche lowe seruyces to his moder
and also she had none other seruaunt / All her lyuynge
was in mekenes and in pouerte to our ensample to for
lowe hym .

How the chylde Ihesus was lefte alone in Iherusas
lem . Capitulum .

ru .

our ladyes soule is now in for her sone. She was neuer
 in so grete sorowe fro the tyme that she was bozne/and
 & also here may we lerne what trybulacyons & angust
 she falleth to vs / not too be heuy or moche dystourbled
 therby / sythe god spared not his owne moder / as in this
 party. For he suffreth generalky trybulacyons to fall too
 them that ben his chosen / & so they be token of his loue /
 and to vs it is expedyent to haue them for many skylles
 Whenne our lady sorp as it is sayd / for she myght not fy
 de her sone / that nyght closed her in her chambre / and to
 ke her to prayers / as to the best remedy in that case sayn
 ge in this mauer. Almyghty fader of heuen full of mer- Ofo may
 cy and of pyte / it lyked you and was your wyll too gyue rie.
 me your dere sone / but lo now fader I haue lost hym / &
 wote not where he is / but thou that knowest all thyng
 tell me and shewe me where your swete sone is / & gyue
 hym to me agayne. Good fader take hede & beholde þ
 sorowe of my herte / & not my grete necligence. For I kno
 welege well þ I haue offended in this case. Neuertheles
 for it is fall me to be I gnourant / ye for your grete good
 nes gyue þ too me agayne / for I may not lyue without
 hym. And þ my swete sone Ihesu where arte thou now
 or how is it w the / & where arte thou now herberowed.
 Lorde whyther þ be gone vp in to heuen agayne to thy
 fader. For wel I wote thou arte betay god / and goddes
 sone. But why thenne woldest þ not tell me before. Also
 I wote well that thou arte betay man of me bozne. And
 here before I kepte the / & bare the in to Egypt fro þ ma
 lyce of Herode that sought to sle the . But now whether
 ony wycked man hath espyed the / the hye fader of heuen
 almyghty he kepe and saue the / and chylde the fro al ma



Die martis.

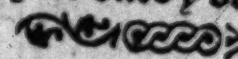
Secunda pars

lyce and per ylle Dere sone tell me where thou arte / that
I may come to the or els thou come to me / and foryeue
me this necligence at this tyme / & I behete that it shall
neuer este befall me / for how this is befall I wote ne-
uer / but thou knowest that arte my hope / my lyf / and al
my good / without the I maye not lyue In this maner
and by suche wordes as we maye deuoutely suppose / al
that nyghte the moder cared and prayed for her dere so-
ne. After vpon the morowe erly Mary and Ioseph soug-
ht hym by dyuerse other wayes that ladde too Iheru-
salem and ferthermore soughte hym besely amonge her
frendes and kynnesmen / but they myght not here of hy
wherfore his moder was soo sorpy that she myght in no
maner be comforted. But þ thyrde daye after whan they
comen in to Iherusalem / and soughte hym at the Tem-
ple / there they foude hy syttinge amonge the doctoures
of lawe / herynge them ententyfly and askyng theyn
questyons wysely. And anone as our lady had the syzt
of hy / she was as glabde as she had ben tozned fro deth
to lyf & therwith knelynge downe thanked god inwards
ly with wepyng Joye. And also sone as the chylde Ihe-
sus sawe his moder / he wente too her. And she with vn-
spekable Joye clypped hym in her armes and kysyng
hym ofte sythes / and holdyng hym in her barne / rested
a while with hym for tendyrnes / tyll she had take spyry-
te / and thenne she spake to hym & sayd. Dere sone what
hast thou done to vs in this maner. For lo they fader and
I w grete sorowe haue soughte the all these thre dayes
And then he answered ageyne / & sayd. And what eyleth
you to seche me / knowe ye not wel þ it behoueth me to be
occupied in tho thynges þ longeth to þ worschyp of my

fader. But these wordes they vnderstode not in þ tyme
 And thenne sayd his moder. Sone wylte thou not goo
 home ageyne with vs. And he mekely answerynge sayd
 I wyl doo as ye wyl that I doo/ and as it is pleasynge
 to you. And so was he subget to them/ and wente home
 ageyne with the vnto theyr Cyte of Nazareth. In this
 forsayd processe of Ihesu what hope we that he dyde/ or
 where/ or in what maner he lyued in tho thre dayes/ we
 may suppose that he wente to some hospytale of pooze
 men/ and there he shaniefastly prayed & aiked herborow
 and there etc and laye with pooze men/ as a pooze chyl/
 de. And some doctoures saye that he begged in those thre
 dayes. But therof lytyll force/ so that we folowe hym in
 parfyt mekenes and other vertues. For beggynge with
 outforth/ but there be a meke herte withinth is lytyll
 worth/ as to the perfeccyon. Ferthermore in the forsayd
 processe we may note and lerne thre notable thynges to
 vs. The fyrste is that he that wylle perfytely loue god/
 shall not dwelle amonge his fleshely frendes and kyns/
 men/ but he must leue them and go fro them. In token
 wherof the chylde Ihesus lefte hys owne dere moder/
 what tyme he wolde yue entete to the ghooostly werkes
 of his fader. And also whan he was soughte amonge his
 frendes and kynnesmen/ he was not founden there in þ
 tyme. The Seconde is/ that he that ledeyth ghooostly lyf
 wondre not moche ne be not dyscōfort ouer heuely thous
 ght he be somtyme soo drye in soule/ and as voyde of de/
 uocyon/ as he were forsake of god. For this maner befell
 and happened vnto the moost honoured byrgyn saynt
 Mary our blyssed lordes moder as it is sayd before wher
 fore be he not vaynequysshed noz also in dyspeyre there/

De tri
 duo
 Rota.

by/ but seche besely he Ihesu in holy medytacyons and good werkes/ and specially in deuoute prayers/ and he shall fynde hym at last in due tyme. The thyrde is/ that a man folowe not to moche his owne wytte/ or his owne wyll. For our lord Ihesus after he sayd þ he behoueth to be occupied to tho thynges that longen to his faders worshype. After he lefte that po:pyrte wyl/ and folowed his parentes wyll goynge forth with theym fro the temple home in too Nazareth/ and was subgette to theym. And this is specyally nedefull to Kelygpons folke to folowe by true obedyence to theyr souereynes. And also here haue we grete ensaple of mekenesse in our lord Ihesu/ wherof we shall speke more playnly in the Chapytte that next foloweth.

¶ What maner of lyuynge our lord Ihesus had. And what he dyde fro his twelue yere vnto þ begynnynge of his. xxx. yere. Capitulum.  xii.

How þ tyme that our lord Ihesus was gone home to Nazareth with his parētes whan he was twelue yere olde as it is before vnto hys thyrty yere we fynde nought expressed in scripture autentike what he dyde or how he lyued. & þ semeth wōderfull/ what shal we than suppose of hym in all that tyme / whether he was in so mykel ydelnes/ that he dyde nouzt/ or wrouzt nothyng worthy to be wretton and spoken of. God shyls de/ and on that other syde yf he dyde and wrought/ why is it not wretton as other dedes of hym ben Sothely it semeth merueyllous and wonderfull. But neuertheles

yf we wolde take hereto goode entente / we sholde see þ
 as in nought doyng he dyde grete thinges and wonder
 full for there is no thyng of his dedes oz tyme of his ly
 uynge without mystery and edyfycacyon / but as he spa
 ke and wrought vertuouſly in tyme / so he helde his pees
 and rested & withdrew hym vertuouſly in tyme / wher
 fore he that was souerayne mayſter and came to teche
 vertues and ſhewe the true waye of euerlaſtyng lyf / he
 begane fro his youthe to do wonderfull dedes and that
 in a wonderfull maner and vnknowen and that was
 neuer ere herde beſore / that is to ſaye ſhewynge hys ſelf
 in that tyme as ydell and vnconnyng and abiecte in þ
 ſyghte of men in maner as we ſhal ſaye after / not fully
 affirmynge in this oz other that we may not openly pre
 ſent by holy wyte oz doctoures approued / but deuoutly
 ymagynynge to edyfycacyon and ſtryng of deuocyon
 as it was ſayd in the prohemye of this boke at begynnyn
 ge. And ſoo we ſuppoſe that our lord Iheſus in that ty
 me withdrew hym fro the company and ſelyſhypp of
 men and / wente ofte ſythes to the ſynagoge as too the
 churche. And there he mykel occupied in prayer / but not
 in the hyeſt and moost woſhyppfull place / but in the lo
 weſt and ſecrete place / and after in tyme whan he came
 home / halpe his moder. And alſo perauenture his ſuppo
 ſed fader in his craſte comynge & goynge amonge men
 as he knewe not men. All that knewe hym of þ comyn
 people that he dwelled amonge and ſeen ſoo fayre and
 ſemely yonge man doyng noo thyng that was in too
 prayſynge oz magnifyenge of his name wondred grete
 ly of hym. Namely as þ Gospell ſayth of hym whan he
 was yonge / & of twelſe yere age. our lord Iheſus proz

Nota pro
 ſano intel
 lectu

Occupa
 cio Iheſu

Ego sum
vernis &
nō homo.

Melior ē
paciēs vis
to forti.

fyted in age in wysdome and in grace tofore god & man
that is to say as in þe syght & oppynyon of men. But now
whan he was of more auge vnto the tyme of his thyrty
yere he shewed no dedes of commendacyon outwarde/
wherfore men scorned hym and helde hym an ydpot/an
ydle man and a sole. And so it was his wyll to be holde
as abiecte in to the worlde for our saluacyon/as prophe
te speketh in his persone thus. I am a worme and not
a man/reprefe of men and abiectyon of peop'le. But he
re may wese that he in þe abiectyon as it were not doyn/
ge/dyde a full vertuous dede of worthy commendynge
& what was that. Sothely þe he made hyselfe abiect in þe
syght of people: & herof had he no nede/ but we had nede
for sothely as I trowe in all our dedes there is nothyn
ge greter nor harder to fulfyll than is this/ wherfore as
me thynketh þe man is come to þe hiest and hardest degre
of perfectyon/ the whiche of full herte & true wyll with/
out feynynge hath ouercome hym selfe/ and may strieth
the proude styrnyng of the flesche/ that he wyll not to
be in reputacyon of men/ but coueyteth fully to be dyspy
sed & holde a sole/ vnworthy and abiecte. For this is mo
re worthy and more to commende than a man be passyng
ly stronge/ and a conqueroure/ and wyinner of cytees &
londe/ as the wyse man Salamon sayth/ and wytnes
seth. Wherfore tyll we come to this degre of perfecty
on we shall holde our selfe as full imperfayte/ and all þe
we done as nought to accounte. For sythen in sothenes
all we done but as vnworthy seruauntes what tyme þe
we done the good that we owe for to doo as god hym sel
fe wytnesse/ vnto the tyme that we come to this degre
of abiectyon and perfyte shame and reprefe of our selfe

Die martis. ¶ Secunda pars

We be not set sadly in trouth / but rather in vanyte as þe
apostle openly sheweth in these wordes / who so holdeth
hym selfe in his owne reputacyon as ought worthy sy- **Quile ex**
then in sothenes he is as nought / he begyleth and decey- **istimat as**
ueth hym selfe. And so as we sayd before our lordes **liquid esse**
Ihesus lyued in this maner & made hymselfe abiecte and as
vnworthy to the worlde / not for his owne nede / but for
to teche vs the way of perfeccyon / wherfore yf we letne
it not / we may not be excused / for it is an abhomynable
thyng to se hym that is but a worme and wormes me-
te to come / for to hye hymselfe by presumpcyon and lyfte
bp hym selfe as ought / whan that the hye lord of mage-
sty so meked hym selfe by abiectcyon / and lowed hym selfe
as nought / & that he dyde not by feynynge but as he
was sothely meke and mylde in hert. No also without sy-
mplacyon he lowed hym selfe in all maner of mekenes &
abiectcyon in the syght of other / fulfyllynge fyrste in des-
de that he taughte after by worde whā he badde his dys-
cyples to lerne of hym for to be meke and mylde in herte
And in so moche he lowed hym and auauyntsed hym selfe **Diceditte**
fe that also after he began to preche and to speke soo hye **a me quia**
thynges of the goodhede / as the gospell telleth and for **mitis sum**
to wyрке myracles and wonders / yet the cursed Jewes
set nought by hym / but dyspyled and scorned hym sayn-
ge / what is he this / is not he þe wryghtes sone of Ioseph
And also in the deuyls name he casteth out deuyls / and
many suche other despytes he suffred pacyently and me-
kely makynge so there thorugh a swerde of mekenesse /
therwith to flee the proude aduersarye þe deuylle of hels
le / and yf we wyll see how myghtely he gyrded hym selfe
wyth this swerde of mekenes and also of humylyte af-

ter the byddinge of the prophete/lete vs take good hede
 to all his dedes/ & we shall se in them alway shewed gre
 te mekenes as we may se yf we haue in mynde in all the
 processe his sayd yethyder to. And also here after shall
 be shewed more & more vnto his harde dethe. And more
 ouer after his resurreccyon & his bystynge to heuen/ &
 yet here to more at the last daye of dome whan he shall
 sytte in his magesty kyng & domes man of all the worl
 de/ yet shall he shewe his souerayne mekenes to his crea
 tures his brethren by these wordes. As longe as ye dyde
 almesdedes to these my loued brethren/ ye dyde it to me
 And why hope we y he shewed so moche & loued pryncy
 pally this vertue of mekenes. Sothly for he knewe well
 that as the begynnyng of all synne is pryde/ so the founde
 ment of all good & of saluacyon is mekenes/ without
 the whiche fundament the buyldynge of al other vertu
 es is in vayne. And therfore yf we trust of maydenhede
 of pouerte/ or of any other vertu or dede wout mekenes
 we be deceyued. And for as moch as he taught & shewed
 vs in what maner this vertue of mekenes shall be got
 ten that is to say by dyspyssynge & ablectyon of a man by
 selfe in his owne syght/ and also in other mennes syght/
 and by contynuell doyng of symple operacyons and lo
 we & abiecte dedes. Therfore vs behoueth to loue & vse
 these meanes yf we wyll perfyntely come to that hye ver
 tue as sayth saynt Barnarde in dyuers places. Almygh
 ty god gyue vs grace for to gete it perfyntely as it is sayd
 for sothely I that wryte this knowelech my selfe full fer
 re therfro. And thus moche at this present tyme suffy
 leth spoken of this souerayne vertue. But now for to go
 agayne to our pryncypal mater of the myrroure of y blyf

Bernard
 i epistola
 ad canoni
 cu regula
 rem.

Die martis.

Secunda pars

After that nyne and twenty yere were complete/
in the whiche our lord Ihesus lyued in penaunce
and in abieccyon/as it is sayd in the begynnynge of his
xxx. yere he spake to his moder and sayd. Dere moder it
is now tyme that I goo to glozysse my fader/ and mas
be hym knowen/ and also to shewe my self to the worlde
and to wyrke the sauacyon of mannes soule/ as my fa
der hath ordeyned and sente in to this worlde for this en
de/ wherfore good moder be of good cōforte. For I shall
sone come ageyne to the. And therwith that souerayne
mayster of mekenes knelynge doun to his moder asked
lowely her blessyng/ And she also knelynge & clyppynge
hym dereworthly in her armes with wepyng said thus
My blessyd sone as thou wylte/ go now with thy faders
blessyng and myn And thynke on me and haue in myn
de sone to come ageyne. And soo reuerently takynge his
leue at his moder and also at his supposed fader Joseph
he toke his waye fro Nazareth toward Iherusalem/ &
so forth tyll he came to the water of Jordan/ where Jo
han baptysed the people at that tyme/ the whiche place
is fro Iherusalem the space of eyghten myle. And so the
lord of all the worlde gooth all that longe waye bare fo
te & allone. For he had yet none dyscyples gadred/ wher
fore we takynge good entente by inward compassyon of
hym in this Journey/ speke we to hym deuoutely in her
te thynkynge in this maner. O lord Ihesu ye that ben
kyng of all kynges/ whyder goo ye in this maner alone
Good lord/ where ben your Dukes. Clerges/ knyghtes/
and Barons/ horses and harneys/ charportes and some
mers & all other seruauntes and dynystres that shol
de be aboute you too kepe you fro the comyn people in

Me
ditacio
deuota et
notabilis

Advena
 & peregrini
 ego sum
 sicut oves
 pres mei
 Nota contra
 huius
 mundi dilectores.

maner of kynges and lordes / where ben the trompettes
 and claryons / and all other mynstrallse / and herbegers
 and putuepours / that sholde go befoze / and al other woꝝ
 chyppes and pompes of the worlde as we wretched woꝝ
 mes vse. Be not ye that hye lord / of whose Joy and blyss
 se heuen and erthe is replenysshed / why then go ye thus
 simply alone and on the bare erthe. Sothely the cause
 is / for ye be not at this tyme in your kyngdome / the whiche
 is not of this worlde . For here ye haue auauncysed
 your selfe takynge the maner of a seruaunt / and not of
 a kyng. And so ye haue made your selfe as one of vs / a
 pylgryme and a straunger / as all our faders were / ye be
 come a seruaunt to make vs kynges / and for we sholde
 spkerly come to your realme / ye come your selfe shewyns
 ge vs the true way / where by we may come bp there to.
 But lord god why leue we and forsake we that waye /
 why folowe we not after the: why loue we not and meke
 not our selfe / why loue / and holde we / and coueyte we so
 besely woꝝchyppes and pompes / and vanytees of this
 worlde. Sothly for our realme is of thy worlde / and for
 we knowe not our selfe as pylgrymes and straungers /
 therfoze we fall in to al these folyes and myscheues / and
 so we bayne men sones loueth and holdeth alway thyn
 ges that ben bayn and false for tho þ ben good and true
 and tho that ben tempozall cuer faylynge / for tho that
 ben heuenly and euerlastynge. Truly good lord ye we
 desyre with a sad wyll to your realme / and our comfort
 were in heuenly thynges / and also therwith / ye we in wat
 dely thought and knewe our selfe as pylgrymes & straun
 gers / we sholde soone and lyghtly folowe you / and of all
 these erthely and tempozall goodes takynge onely that

were nedefull to our lyuinge/ we sholde not be taryed to
 renne after you/ but as without burden we sholde go ly
 ghtely & fully dyspyse & sette at nought all these worldly
 rychelles & goodes. But now speke we ferthermore of þ
 baptysme of our lord Ihesu what tyme þ he came to þ
 water of Iordan there he founde Iohan baptysyng syn
 full men/ & moche people that was come thyder for to he
 re his predycacyon/ for they helde hym þ tyme as Cryst
 And thenne our lord Ihesus amonge other went vnto
 Iohan/ and prayed hym that he wolde baptysse hym w
 other. And Iohan beholdyng hym & knowyng hym
 in speryte was a dredde/ and with grete reuerence sayd
 Lord I sholde be baptysed of the/ & thou comest to me/
 And Ihesus answered. Suffre now. For thus it falleth
 and besemieth vs too fulfyll all ryghtwysnes. As who
 sayth. Say not this now and betraye me not/ or make
 me not knowe/ for my tyme therof is not yet come/ but
 now doo as I bydde and baptysse me/ for now is tyme
 of mekenes/ and therfore I wyll now fulfyll all maner
 mekenes. Here sayth the glose that mekenes hath three **No. tres**
 degrees/ the fyrst is/ a man to be subgette and lowed to **grad⁹ hus**
 his souerayne & not preferred or hyghed hym selfe aboute **militatis,**
 hym that is euen with hym in estate/ the seconde is for
 to be subget to his euen lyke in estate/ and not to be hyed
 or preferred aboute his vnderlyng/ the thyrde & the soue
 rayne degree of mekenes is for to be subget and lowed
 to his vnderlyng that is he that is lasse in estate than
 he/ and this degree kepte our lord Ihesus at this tyme
 whan he meked hym and lowed hym to Iohan/ & ther
 fore so he fulfyllled ryghtwysnesse and all the perfeccyon
 of mekenesse and of humylyte. And than whan Iohan



saw our lordes wyl that must nedes be do he dyde as
 he had & baptysed hym there. Now take we here goode
 hede how that hye lord of mageste despoyleth hym &
 dooth of his clothes as an other synple man of the peo-
 ple. And after he is plunged in that colde water / and in
 that colde tyme / as in wynter and all for our loue and
 for our helpe ordeynynge the sacrament of baptysme and
 wasshynge ther with none of his owne synes / for he had
 none / but our fylthes and our synnes / and so weddyng
 there ghostly to hym holy chirche generally / & al true sou-
 les specyally. For in the fayth of oure baptysme / we ben
 wedded to our lord Ihesu cryst. wherfore this is a gre-
 te feest and a werke of grete profyte and excellence / for
 in this worthy werke all h hole Cryste was openly she-
 wed in a synguler maner. ¶ Whan the holy ghoost came
 doune in the lykenesse of a douue and rested vpon hym /
 and the voyce of the fader sayd this is my by loued sone /
 in whome it lyketh me well / & therfore here ye hym Up-
 on the whiche worde saynt Bernard speketh in this ma-
 ner Lo lord Ihesu now is tyme to speke / and therfore
 now begynne & speke to vs / how longe wilt thou be in
 scyence / me thynketh thou hast longe tyme holde thy pe-
 es / ye and full longe / but now speke / for now thou hast
 leue of the fader / how longe wolt thou that art the ver-
 tue of god and the wysdome of the fader / be hyd in the
 people as he h were feble & vncōnyng / how longe h
 art h worthy kyng of heuen suffrest thy self to be cleded
 & also to be suppossed & holdē a wyghtes sone / h is to say
 Ioseph. For as Luke in his gospel wytnessyth / yet in to
 this tyme of his. xxx. yere. Ihesus was suppossed & holdē
 h sone of Ioseph O thou mekenes h art h vertue of cryst

Nota bñ
 contra pē
 sumptuo-
 sos

Cōtra pē
 sumptuo-
 sos

well and deuoutly be sayd / and he that seeth and hereth
 many thynges shal full harde escape vncleynesse of her-
 te and offence of conscience / for ofte synthes deth entreth
 by our wyndowes in to the soule / wherfore thou þ wilt
 be knytte ghostly to our lord Ihesu cryst / & coueytest
 in cleynesse of herte to see god by ensample of hym go in
 to a solytary place & in as moche as thou mayst sauynge
 thyne astate flee the company of fleshely men. Seche
 not by curyosete newe knowleche & frenshyppes. Fylle
 not thyn eyen & thyn eres with bayne fantasyes. For it
 was not without cause that holy faders here before sou-
 ghte desertes & other solytary places fer fro the comyn
 conuersacyon of men. And also it was not for nought þ
 they taughten & boden them that dwelled in relygyous
 conuersacyon / that they sholde be blynde / dref & dombe
 and that may lette & dystourble rest of soule / flee as ve-
 nemous to the soule. This solytary beyng & this fleyn-
 ge as Bernarde sayth is more vertuously in soule than
 in body / that is to saye that a man in his entencion in de-
 uocyon and in spyryte be departed fro þ worlde & men
 and Joynd soo in spyryte to god / that is a spyryte and
 asketh not solytary beyng of body in maner and tyme /
 as specyally in tyme of specyall prayer & also in other ty-
 me / of them that owen by bayne of theyr degree by soly-
 tary as recluse & some relygyous / & therfore sayth the sa-
 me saynt þ þ art amonge many bodyly men þ maist be
 solytary & alone ghostly yf þ wilt & loue not these world-
 ly thynges þ þ comynalte loueth / & also yf þ despyse &
 forsake tho thynges þ comynly al men desyre / & take. Also
 yf þ flee stryues & debates / & yf þ fele not no sorowe thþ
 owne harmes / & haue not in mynde wronges done to þ

Bernard
 super can-
 ti ser .xl.

for to be auenged. And elles though thou be alone and solytary in body thou arte not alone in soule truely. And generally in what maner company of men that thou arte cōuersaunt / beware specyally of tho thynges / yf thou wylte be truely solytary in sperte / that is þ thou be not a curpous / and a besy sercher of other mennes conuersacyon or elles a presumptuous and temerary demer of othher men. This is saynt Bernarde sentence of solytarye beyng / by the whiche we may vnderstande that bodely solycytude suffyceth not without goostly. But for to haue the goostly the bodyly helpeth full moche / puttynge a way occasyon withoutforth that myght drawe the soule withinforthe fro the bynyng and knyttynge to her spoule Ihesu cryste / wherfore that we may so be knytte to hy by grace / be we aboute with all oure wyll and myght to folowe hym / that is to say in true solytary beyng / as it is sayd / and in deuout prayer / in fastynge & dyscrete bodily penaunce doyng. And ferthermore that his cōuersacyon in desert was amonge bestes. We haue ensample to lyue symply / and bere vs lowely in what congregacyon we ben. And therwith to bere pacyently / and suffer also them that semeth to vs as vntreasonable & besty all in maners & in lyuyng. And thus hauynge in mynde the maner of lyuyng of our lord Ihesu cryst in deserte so in penaunce tho. xl. dayes euery crysten soule oughte to velyte hym other oftymes by deuout compassyon and specyally in that tyme begynnynge at the Epyphanye whan he was baptysed vnto forty dayes after / in the whiche he fasted and lyued there as it is sayd. But now ferthermore as to his tenyptacyon whan tho forty dayes of his fastynge were cōplete / our lord Ihesus hō

Nota bñ.

De tēpta
cione dñi.
Prima tē

gred. And anone that false temptoure the fende that be ptacio de
 ly was about to knowe yf he were goddes sone / came to gula.
 hym and began to tempte hym of glotony / & sayd. Yf þ
 be goddes sone say that these stones be made and tozned
 in to loues. But he myght not with his trecherie decey
 ue hym þ was mayster of trouthe. For he answered hym
 so wysely that neyther he was ouercome by the tempta
 cyon of glotony / and yet the aduersary myght not kno
 we that he desyred. For neyther he denyed ne affermed
 that he was goddes sone / but concluded hym by an auc
 tozyte of holy wryte. And soo haue we here ensample of
 our lord Ihesu to withstonde the vyce of glotony. For
 there must we begynne / yf we wyll ouercome other vy
 ces as the ennemy comynly beginneth therewith to assay
 le them thattaketh them to goostly lyuynge / wherfore
 as it semeth he that is ouercomen with that vyce of glo
 tony / that whyle he is feble & vnmynghy to withstande
 and ouercome other vyces / as doctoures sayeth in this
 place of the gospels / but that glotony be fyrst refrayned
 man trauayleth in vayne ageynst other vyces. After
 warde the deuyl took hym vp & bare hym in to Iheru
 salem / that was fro that place about eyght myle / as me
 sayeth / and there he sette hym vpon a pynacle of þ Tem
 ple where he tempted hym of vayne Joye / coueytynge
 to knowe as he dyde before yf he were goddes sone. But
 here was he also ouercome by auctorite of holy wryte / so
 that he losse fully his purpoule / in that he hurte hym not
 as man by pryde / and hymselfe was neuer the wyser of
 his godhede. And here haue we ensample of payence co
 syderynge the grete benygnyte and payence of our lord
 de Ihesu cryste the whiche suffred and lete hymselfe for

De absti
 nencia co
 tra gulaz.
 No pleni
 us ifra. ca
 rxliii.
 Secunda
 de vana
 gloria.




Tercia de
auaricia

Nota de
tēptacōn
bus suffe
rendis

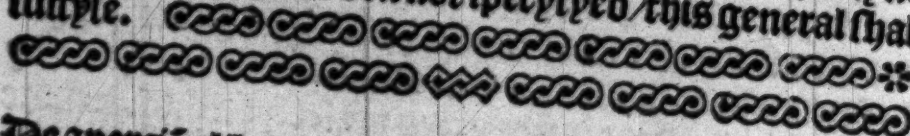
to be handeled and borne of that cruel beest that hated hym and al that he loued. And after that tyme as saynt Bernarde sayth the enemy seynge that he shewed noo thyng of þ godhede. And suposynge therby that he was not god tempted hym after as man at this thyrde tyme whan he toke hym este and bare hym ageyne in to a ful hye hylle belyde the forsayd hylle of Quarentana as the space of two myle / & there he tempted hym of auaricie. And therwith of Idolatrye. But therfore was he there openly reprieved / and fully ouercome & baynquys / shed / and ouercome as dyuerse Doctoures tellen that expounded more playnly these temptacyons / and this Gospel. And therfore we passe ouer the shortlyer here as we do in other expolycyons / standynge pryncypally in neddytacyons as it was sayd at the begynnynge of this booke. If we take here good hede / how our lord handled & tempted of þ enemy / we sholde not wonder though we wretches ben ofte sythes tempted / for not only he was tempted in these thre tymes. But also as saynt Bernard sayth in other dyuerse tymes / as þ Appostle sayth that he was tempted in all maner temptacyon that longeth to the infyrmyte of man / wout synne. ferthermore whā the enemy was fully ouercome and gone awaye aūgels comen and serueden and mynystreden hym. But now here take we good hede / and beholde we inwardly oure lord Ihesu Cryste etynge alone and the Aūgels aboute hym / and thynke we deuoutly by ymagynacyon tho thynges that folowen hereafter. For they ben full fayre and styrrynge to deuocyon And soo fyrste we maye aske what maner of mete it was / that the Aūgelles serued hym of after that longe fast. Herof speketh not holy wry

te/wherefore we may here ymagyn by reason and ordeyn
ne this worldly feest as vs lyketh not by errour affermy
ge/but deuoutly ymagynynge and supposynge & that af
ter the comyn kynde of the manhede. For yf we take he
de and speke of his myght after the godhede there is no
questyon. For it is no doubte/that he myght make what
hym lyke. And also haue of tho that ben & were made at
his owne wyll. But we shall not fynde that he vsed this
myght/and this power for hym selfe or for his dyscyples
in theyr bodely nede. But for the people to shewe his god
hede we rede that at two tymes he fedde them myracu
lously in grete multytude of felwe a loues and fylshes/
but of his dyscyples is wryten that in his owne ptesence
they plucked eres of corne and ete them for hunger as it
shall folowe herafter. Also what tyme he hymselfe was
wery of the way/and sate vpon the well spekyng with
the woman Samarytane we rede not that he made me
te for to ete/but that he sent his dyscyples in to the cyte
to begge theyr mete/and so it was not lykely y in this ty
me after his fast and bodely hunger he purueyed his me
te by myracle sythen in this tyme he shewed onely his
manhede/and also there was no people therfore to wys
ke myracle to theyr edyfycacyon/as comunely he dyde/
But onely aungelles were there ptesent. And sythen in
that hylle was no dwellyng of men ne meet redy dyght
we shall suppose and thynke that the aungelles brought
hym mannes meet all redy dyght and apparaylled fro
an other place/as it befell to the prophete Danyell. For
as hely wryte recounteth what tyme that Danyell was
put in the pitte amonge lyons/and Abacuk an other pro
phete bare mete to his repaste in the felde. Goddes aun

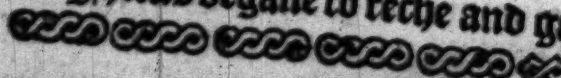
gell toke hym vp by þ here of his hede and bare hym fro
 thens in too babylony to Danyel for to be fedde w̄ that
 mete. And after anone he was bozne ageyne. ¶ And so
 in that maner lete vs ymagyne here and with ghoostly
 myrth/as it were rehetynge our lord Ihesu at his me-
 te/and also haupnge in specyally his dere moder/ thinke
 we deuoutly in this maner/ what tyme Sathanas was
 reprobued as a fals temptour/ and bitterly dryuen awaye
 holy Aungels in grete multytude comē to our lord Ihes-
 su after his byctory/ and fallynge doune to the erthe de-
 uoutely honoured hym/ and salued hym as theyr lord &
 Almyghty god. And our lord benygngly and swetely to-
 ke them vp enclynynge to them with his heede/as it we-
 re knowlechynge hym self veray man/ and in that som-
 what lasse and lowed fro Aungels. And thesie speken þ
 Aungels and sayd thus Our worthy lord/ ye haue lon-
 ge fasted. And it is now youre tyme to ete/ what is your
 wyll that we ordeyne for you. And thenne he sayd/ goo
 forth to my dere moder/ and loke what maner of mete
 she hath redy/ brynge to me. For there is none bodyli me-
 te so lykynge to me as þ is of her dygghtynge. And anone
 two of theym goynge forth/ sodeynly were befoze her/ &
 with grete reuerēce gretynge her of her sone behalfe tol-
 de theyr message. And soo of that symple mete þ she had
 ordeyned to her self and Ioseph/ the aungels toke with
 a loof and a towell and other necessaryes/ and brought
 it to Ihesu. And perauenture there wyth a few smale
 fysshes that oure lady had ordeyned then as god wol-
 de/and soo therwith the Aungels comynge spradde the
 towell vpon the grounde and leyde brede thereon/ and
 myldely stode and sayd graces wyth our lord Ihesus

abydyng his blyssynge and tyll he was sette. ¶ Now ta *Uide solis*
 he hede here specyally þ that arte solytary/ & haue in my tarye et re
 de why thou etest thy meet alone as without mannes te cluse.
 Ihesus sytteth downe to ete his mete on the bare groun *Nota.*
 de. For there had he neyther banquet ne quylshyn/ & tas
 ke now good hede how curteysly/ and how sobrelly he ta
 keth his meete/ notwithstanding his hunger after his
 longe faste. The aungels serued hym as theyr lord/ per
 aduenture one of breed/ an other wyne/ an other drylled
 sylles/ some longe in the stede of mynstrally þ swete so
 ge of heuen/ and so they reheted & conforsted theyr lord
 as it longed to them with moche Joye medled with com
 passyon. This felashyp hast thou though þ se them not
 whan thou etest alone in thy celle yf thou be in charyte/
 and specyally whan þ hast thy herte to god as ye owe to
 haue after the byddyng of the appostle/ þ whiche sayth
 to vs that whyther we ete oz drynke oz ony other thyng
 ge do/ all we sholde do in the name of our lord/ the whi
 che name Ihesus we shall alway blyse and thanke hym
 in herte/ haue we moche/ haue we lytell/ haue we good/
 haue we badde/ & so ete our mete though we be alone/
 as though we se bodely the blylled aungelles the whiche
 ben present ghoolly. And here with haupnge inwarde
 compassyon of our lord Ihesu and beholdynge in myns
 de hym that is almyghty god souerayne lord and crea
 toure of all the worlde that gyueth meet to all flesshely
 creatures/ so meked & in maner neded to bodyly meete/
 & therwith etynge & fedynge as it were an other erthly
 man/ moche ought we for to loue hym/ and thanke hym
 humbly/ and with a gladd and voluntary wyll take pe


puttyng towarde hym shewed hym and sayd. Loo the
 lambe of god/loo he that dooth awaye the synnes of the
 worlde/he it is vpon whome I sawe the holy goost reste
 what tyme I baptyled hym. ¶ Afterwarde also an o-
 ther day whan Iohan had shewed hym as he dyde fyrst
 Andrewe and Peter with other dysciplespake w hym
 & had a begynnynge of his knowlege as Iohan telleth
 in his gospels. Afterwarde our lord Ihesus lefte þ coun-
 tree & toke the way towarde Galyle tyll he came to his
 moder at Nazareth whome we shall also folowe by com-
 passyon of his grete trauayle all þ longe waye of. lxxiii.
 myle as it is sayd before. And what tyme that he was co-
 mie home & his moder had the syght of hym/no wonder
 though she was gladde & Joyfull in so moche that there
 may no tonge tell/Wherfore anoue she rose & cleped and
 kysynge hym welcomed hym home/and thanked the fa-
 der of heuen that brought hym safe to her. But there w
 beholdynge his face lene and pale/she had grete compas-
 syon/and he ayenwarde reuerently enclynge dyde her
 worshyppe as to his moder/& also too Ioseph as to his
 trowed fader. And so dwelled he with theym as he dyde
 before mekely / but in an other maner of lyuynge as by
 shewynge without forthe of his perfeccyon more & more
 as it shall shewe hereafter. But for as moche as it were Not a bñ
 longe werke and peradventure teduous bothe to the res pro ordie
 ders and to the herers therof/ys all the processe of þ blyf capitu'oz
 sed lyfe of our lord Ihesu cryste sholde be wryten in en & mō scri-
 glyshe so fully by medytacyons as it is yet hyberto af bendi i ses-
 ter the processe of the booke before named of Bonauen quētibus.
 ture in latyn. Therfore here after warde many chapp-
 tres and longe processe the whiche semeth small and but

Blytyll edyfycacyon in as to the maner of symple folke & this boke is specyally wyrtten to shal be lefte vnto it drawe to the passyon / the whiche with the grace of Ihesu shall be more playnly contynued / as the mater that is moost nedefull and mooste edyfyenge . And before only tho materes that semen moost fructuous and **Chapp** tres of them shal be wyrtten as god wyl gyue grace wherefore as the same Bonauenture byddeth / thou that wylt fele the swetnes and the fruyte of these medytacyons / take hede alwaye and in all places deuoutly in thy mynd beholdynge the persons of our lord Ihesu in all his dedes / as whan he stante with his dyscyples / and whan with other synfull men. And whan he preched to the people. And how he speketh to them. And also whā he wyrteth myracles / and so forth takynge hede of all his dedes and his maners / & pryncypally beholdynge his blessed face yf þ canst ymagyne it / that semeth to me moost harde of all other / but as I trowe / it is moost lykynge to hym that hath grace therof. And so what tyme that synners guler medytacyons ben not specyfied / this general shal suffice. 

De aperciōe libri in sinagoga notatur in capitulo sequēti

How our lord Ihesus begane to teche and gadre discyples. Ca.  xvi.

After that our lord Ihesus was come home agayne to Nazareth fro his baptisme & his tēpta

cyon/as it is sayd/he beganne a lytyll and a lytyll to the
we hym self and to teche pryuely and in party. For as o-
penly and fully we rede not that he toke vpon hym thof-
fyce of prechynge all that yere folowynge/that is to saye
vnto that tyme that he wrought the fyrst myracle at the
weddyng that was that self day a twelue moneth that
he was baptysed. And though he or his dyscyples pre-
in the meane tyme otherwhyle. Neuertheles it was not
so fully nor so customably done before that Johan Bap-
tyste was taken and emprysoned/as after. And in that
he gaf vs ensample of a wonderful mekenes/whan tou-
chynge thoffyce of prechynge he gaf stede to Johan that
was mykel lesse and without comparyson more vnwor-
thy than he. And so we maye see that he begane not with
boost and blowynge as many done but with mekenes
lytyll and lytyll softly/wherfore vpon a sabotte daye
whan he was come in to the synagoge as he was wonte
to do with other as in the chyrche of Jewes/he rose vp
for to rede in maner of a mynyster or a Clerke. And whā
there was take hym the boke of the prophete Isaye/he
torned to that pace where it is wyrtten/and soo he redde
in this maner The spyrte of our lord hath rested vpo-
me/wherfore he hath anoynted me/and for to preche to
the pooze/he hath sente me. & cetera. And then whan
he had closed the boke and taken it to the seruaunte/he
sat doune and thenne he spake ferthermore This day is
this scrypture fulfylled in youre eres. Now take hede of
hym/how mekely at begynnynge he toke vpo hy h offyce
of a rede as it were a symple clerke/fyrst w a benigne &
lowely chere redynge/& after expowynge it me kely of
hym self/& yet not openly expressynge or menyng hym

selfe whan he sayd / this day is fulfilled this scripture
as who sayth. I that rede this this day / am he of whome
is speket. And the eyen of all that were in the synagoge
were sette besylp in hym. And all they wondred of these
wordes of grace that yede out of his mouthe / and no wo
der / for he was soueraynly sayre and also moost eloquent
As Dauid sayth of hym also. Thou sayre in Chape pass
ge the chyldren of men & grace is shewed in thy lyppes
ferthermore also our lord Jhesus bespunge hym about
our saluacion began too clepe and gadre to hym dyscyp
ples / and so he called Peter and Andrewe thre tymes.

Speciosus
forma pre
filius hois

De quar
to vocatio
ne habet.
Jo. xxi. ca
luce quin
to. ca.

Mathei
quarto et
Marc. xxi
mo.

fyfte whan he was aboute the water of Jordan as it
was sayd before / & than they came somewhat to his kno
welege / but they folowed hym not. The seconde tyme he
called them fro the shyppe / whan they were about to ta
ke fyfthe as Luke telleth But thenne though they herde
his doctryne & folowed hym. Neuertheles they sought
at that tyme too to tyme agayne to theyr propre goodes.
The thyrde tyme as Mathewe telleth / he called theym
fro the shyppe / whan he sayd to them. Come ye after me
for I shal make you fyfthers of men. And then left they
theyr nets & spyp and folowed hym. Also in the two last
tymes he called James and Johan as in the same place
is made mencyon of theym with Peter and Andrewe.
Also specyally he called Johan the euangelyst fro þ byr
dale as saynt Jherome sayeth / but that is not expresse
in the texte of the gospel. ¶ Also specyally he called Jhy
lyp. And also in an other place he called Mathewe þ pu
blycane. But the maner of clepyng of the remenaunt is
not expressely wryten / saufe that Luke maketh mynde
& mencyon of þ twelve apostles chosen / & nameth the

all. Now take we here good entent to the maner of hym
 in this clepyng and gadryng of his dyscyples / and of
 his conuersacyon with them / how lowely he speketh to
 them / and how homely he sheweth hym self to them dra
 wyng them to his loue withynforth by grace / and with
 outforth by dede famplyarly ledyng the to his moders
 hous / and also goyng with them ofte to theyr dwellyn
 ges / techyng and enformyng them / and soo in all ma
 nere beynge besy about them / and with as grete cure as
 the moder hathe of her owne sone. In so moche that as
 is wyrtten / saynt Peter tolde what tyme he slepte wyth
 them in ony place / it was his custome to ryle vp in þe nyght
 ghte them slepyng And yf he founde ony of them vnhy
 led / pryuely and softly couered hym agayne / for he los
 tied them full tenderly knowyng what he wolde make
 them as thoughe so were they were men of rude & boyss
 tous condycyons and of symple lpgnage. Neuertheles
 he thoughte to make them prynces of the worlde & chys
 uetayns of all crysten men in ghostly batayll & domes
 men of other. Here also lete vs take hede of what maner
 people began the fayth & the grounde of holy chirche / as
 of suche symple fysshers / pooze men and vnlearned. For
 our lord wolde not chese her to grete Clerkes and wyse
 men / or myghty men of the worlde / lest the grete dedes
 that sholde after be done by theym myghte be arected to
 to her wordynesse. But this he reserued & kepte for hym
 self / as it was reason shewyng that only in hys owne
 goodnes and myght and wysedome he boughte vs and
 saued vs. Blessed be he Ihesus without ende. AMEN.

Of the myracle done at the brydalle to nyd water in

to wyne. Ca.

xviii.

V It befell that daye twelue moneth þ our lord was baptysed as it is sayd / there was made a brydale in the countree of Galyle in a place that was called the chane / of the whiche brydale there is doubt whether whose brydale it was. But we at this tyme shall suppose after þ comyn oppynyon þ it was saynt Johan the euangelyst as sayth saynt Iherome / also it telleth in the prologue of the gospell of Johan. At þ whiche brydale our lady Ihesus moder was as she that was the eldest & mooste worthy of the thre systers. And therfore she was not boden nor called thider as other straigers were / but she was there as in her owne hous ordenynge and mynystrynge as maystralle therof. And that we may vnderstonde by thre euidences of the proces of þ gospell. First by þ the gospell sayth first that þ moder of Ihesu was there / and after that Ihesus and his dyscyples were called or boden therto. And so as we suppose it befell that what tyme our ladyes syster Mary salome the wyfe of zebedee shapd to wedde her sone Johan / she yede before to our lady to Nazareth þ was fro þ Chane about four myle / saynge that she wolde make a brydale to her sone Johan. And soo then our lady went with her to ordeyne therfore certayne dayes before. So that whan other gesses were boden / she was there all redy and homely before. ¶ The seconde euidence is that she knewe defaute of wyne / wherfore it semeth by all tykelyhode that she dyde not sytte at meet as other gesses the whiche were boden / but that she yede aboute mynystrynge and ordeynynge as one of theyni that deliuered

mete and drynke & other necessaryes / wherfore she perceyued by tyme and sawe the defaulte of wyne. And tolde preuely her sone therof / for helpe and remedy / & that myght she not haue do yf she hadde sette amonge other wymen but she had rysen fro the borde that is not semely to be & also it is not to leue that she that was vertuously chaste / sat by her sone amonge men / wherfore it foloweth that she satte not as a gheste / but mynystred as it is sayd before. ¶ The thyrde eydence herof is / that she had the seruauntes for to go to het sone / & that they sholde do what that he hadde them do. And soo it semeth that he was ouer them / and that the brydale was gouerned by her / & therfore she was besy that no defaulte were there at / wherfore we may take hede and vnderstande the maner of this brydale and the processe of þe myracle therat done thus. Fyrste we shall beholde oure lord Ihesu etynge there amonge the as an other comyn mā and that syttinge in the lowest place and not amonge þe grete and moost wo:shypful ghestes abouen as we may vnderstande by thys processe. For he sholde after teche this lesson of the gospel / whan thou arte beden to be brydale or to the feste / sytte and take thy stede in the lowest place. And for as mykel as he wolde fyrste do in dede that he sholde after teche by worde / therfore he wolde not take the fyrste and the pryncypall seete in maner of proude men / but rather the lower amonge symple men. ¶ Here with also beholde our lady his moder that al thys were wel & couenably done / tellynge þe seruauntes & þe mynystres how they sholde serue & wherof. And so after whā it drewe towarde the ende of þe feste / they comen to her & sayd there is no more wyne. And she answered aby

de a lytell and I shall gete you too haue more. And she went out of the chambre to the halle to her sone Ihesus that sate at the bordes ende nyghe to the chambre doze/ & rowned hym in the eere and sayd. Wy dere sone they haue no more wyne/ & she this our systre is pooze/ wherfore I ne wote where we shall haue more/ & Ihesus answered and sayd/ what is þ to me & to the woman. This semeth an harde and a bopstous answere to his moder. But neuertheles it was sayd in mystery & for our doctryne and techynge as saynt Bernarde sayeth/ & as it shall be tolde after the processe. But of this harde and straunge answere as to semyng his moder was not dystourbled ne in dyspeyre/ but fully trustyge in his grete goodnesse and benygnyte she went agayne to the seruauntes and sayd to them. Go to my sone Ihesus and what som euer he sayth and byddeth you do/ do it/ and then at the byddynge of oure lord they fylled the stenes that were full of water. And anone at his/ blyssynge the water was tozned in to wyne. And thenne he hadde theym drawe therof/ & bere to the archetrclyne/ that is to say þ moost worthy persone of all the gestee in that hous. In þ whiche byddynge we may se fyrst the dyscrecyon of our lord/ in that he sent that wyne fyrst to the moost worshypfull man. And also we may se here by that our lord sate ferre fro hym in þ he sayd. Were it to archetrclyne. And so sythen he sate in the hyest place it semeth that our lord sate in þ lowest place as it was sayd before. And whā he had tasted the wyne and prayled it/ and he and other dranke therof/ the nyynysters that knewe how þ it was made/ tolde euedently the myracle to thassystence. And then his dyscyples beleued in hym more sadly as for the

fyrst myracle that they seen done before them. And soo
 in that Ihesus shewed his blyss & his godhede. After
 warde whan þe feste was al done / our lord Ihesus cal
 led Johan by hym self and sayd. Leue this woman that
 thou hast taken to thy wyf / and folowe me. For I shall
 brynge the to a better and more parfytte weddyng than
 this is. And alone without more Johan lefte his wyf
 there / and folowed Ihesus. In this forsayd processe we
 may note many thynges to our doctryn and edyfycacy
 on fyrst in that oure lord Ihesus wolde come and be
 presente at brydale and weddyng he shewed vs that
 matrymony and flesshely weddyng is leessfull and oz
 deynd of god / but in that he called Johan there fro /
 he dooth vs to vnderstonde that ghoostly matrymony
 is mykel more better and parfytte / and worthy. Also in
 that harde answer and straunge as to semyng that he
 gyue of his moder whan he sayd / what is that to me &
 to the woman as saynt Bernarde sayth / he taught vs
 that ben relygyous and haue forsake þe worlde / not for
 to be to hely and haue to grete care about ghoostly exer
 cise / for as long as we ben of the worlde so long we be
 in dette to parentes / but after we haue lefte it / and for
 sake our self / mykel more we be free and delpyerd of the
 besynesse of them / and so we fynde wyten that ther ca
 me vpon a tyme to an hermyte or a monke that had for
 sake the worlde and lyued solytaryly in deserte / his owne
 flesshely broder prayenge hym of his helpe in a certeyne
 nede / touchyng the worlde / and he bade hym go to his
 other broder that was deed longe afore. And whan he
 wondred of that byddyng and sayde that he was dede
 as he knewe well / the monke answerde and sayd that so

Narratio

De paciē
tia.
Nō opti/
me et spe.

was he deed to the worlde. And so taught our lord Ihesus that we that haue forsake the worlde shold not bely about our parentes and fleshely frendes ouer that y re lyggon asketh / whan he answered to his moder / and na mely to suche moder saynge / what is that to me and to the woman . An other vnderstondynge is in these wor des / the whiche comynly doctours telleth / atherfore we passe ouer at this tyme. Ferthermore we haue here techy ge of pacyence & hope in the dede of oure lady that leste not for y straunge aunswere as it is sayd before. And soo what tyme we call to Ihesu for helpe at our nede bodyly or goostly / though we fynde it not anone but rather har denes and contraryte / we shall not leue therfore to calle vpon hym by good hope tyll through his mercy & grace the vnlauioury water & colde of aduersyte and penaunce be tourned in to wyne of comforte and goostly lykynge. After this myracle was done our lord Ihesus wyllfyge and purposynge soo forth to wyrtche and preche openly for the saluacyon of man / he wente fro that place w his moder and his dyscyples in to Capharnaum belyde Na zareth ledynge his moder by the waye & folowynge his dyscyples / & belylysh ewynge his wordes & his techyng for he was not ydle / but dyde & wrought good or spake and taught edyfycacyon. And so do we in his name that blyssed be he without ende. Amen

¶ Of the excellent sermon of our lord Ihesu in the hylle. Ca. ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ xlii.

Whan our lord Ihesus had chosen & gadzed his
 discyples as it is sayd befoze. Wyllynge to teche
 them and enforme them the perfeccio of þe newe
 lawe he ladde them bp into an hylle that is called Tha- Augusti-
nus de ser-
mone dñi
in monte.
 boz aboute two myle fro Nazareth after the comyn opi-
 nion, and there he made to them a longe sermon, & full
 of fruyte the whiche as laynt Austyn sayeth in the begyn-
 nyng of this boke that he made of that sermon contey-
 neth all the perfeccion of crysten lpyng. For in that ser-
 mon he taught them fyrste whiche men of god ben blef-
 syd and worthy to haue his blysse. Also he taught them
 the trewe maner of prayer, of fastyng, of almes dede &
 other vertues longyng to the perytte lyfe of man as þe
 texte of þe gospel openly telleth and dyuerse doctoures
 & clerkes expounen in suffysauntly, the whiche processe
 we may passe ouer here for as moche as it is wryten bo-
 the in latyn & in Englyshe in many other places. And
 also it were full longe processe to touche all the poyntes
 therof here as by maner of medytacyō, wherfor we shal Nota de
pauperte
 at this tyme speryally note that our lord began his ser-
 mon fyrst at pouerte þe is þe fyrst grounde & foundement
 of al goostly excercyse. For he that is ouerlayde and char-
 ged with temporall good and worldly rychesse may not
 frely folowe our sauour Ihesu Cryste the whiche is þe
 myrroure and ensample of pouerte, namely he the whiche
 hath lpyng and his affeccyon vnder these worldly
 goodes, for he is not free, but thrall and as in bondage
 of them. For of that thyng that a man loueth inwardly
 and by affeccyon, he is made wylfully thrall and seruaunt
 And therfore is the pooze man blyssed, that is for to say
 he that inwardly loueth nothyng but god. For in that



he is knytte to our lord / as for the more parte / wherfor
 saythe saynt Bernarde in a sermon / þ pouerte is a grete
 fether of a grete wysge / thowgh the whiche man fleth so
 sone in the kyngdome of heuen. for a sto other vertues
 that folowe in this place of the gospel / the mede of them
 is behyght for to come as in tyme that foloweth after.
 But to the vertue of pouerte it is not only behyghte for
 to come / but as in tyme that is now present it is gyuen
 of cryste by the forsayd wordes at the begynnynge of his
 sermon that ben in these . Blessed be tho that ben poore
 in spyryte / for theyr mede is the kyngdome of heuen. Lo
 he sayth not / theyr mede shall be / but as now theyr mede
 is. Also they that ben not only poore / but poore in spyry
 te ben blessed / for therein standeth the vertue of pouerte /
 & he is poore in spyryte that hath lytyl of the spyryte of
 pryde / that is comyn to mankynde by the fyrst synne as
 a man is called poore worldly that hath lytyl of worldly
 goodes. But now leuyng this mater tozwe we be to cō
 templacyon beholdynge our lord Ihesu how lowely &
 mekely he sytteth vpon that hyl / and his dysciples abou
 te hym / & wyth how lowely and sadde chere he spekeþ
 tho wordes full of edyfycacyon / and teche that noble les
 son of souerayn perfectyon & also how mekely & entētyfly
 his disciples beholde his blessed face / & heren the swete
 wordes / & sette the belyly in her mynde. And so haue they
 grete Joye & ghostly lykyng in his speche & in his sight
 & specially as I hope they were cōforted in þ noble short
 prayer þ he taught them amonge other in þ tyme þ is pa
 ter noster / and that for the grete fruyte that they felte
 therein / and also for the grete truste and hope that they
 were put therby. for as we maye well suppose as to the

Nota

Bernard

Nota

pater nos
ter

fyrst / that is the fruyte therof / not only they vnderston
 de it after þ lettyr / but also therwith they had thozugh
 grace þ ghoostly vnderstondynge of eche petycyon ther
 of. And sythen therin is conteyned þ askynge of all that
 vs nedeth to the body and to þ soule / and that touchyn
 ge our temporall lyf in this worlde and þ lyf euerlastyn
 ge in a nother worlde and al comprehendyd in so shorte
 wordes / no wonder though they hadde grete lykynge
 and comforte in that prayer by þ grete fruyte that they
 tasted therin. And so haue all they that thozugh grace fe
 len the ghoostly fruyte and the swete taste therof. ¶ **Secūdu**
 so as to the **Seconde** comforte in þ prayer / that is trust
 and hope / how myght theyr trust and hope be more stas
 bled and strengthed / than to see hym that all only knez
 we / what was nedefull and spedefull to them to aske / &
 that myght only gyue it them / and teche them the pety
 cyon / by the whiche they myght not erre in theyr asky
 ge / nor fayle of theyr askynge. And soo he þ was domes
 man made the lybelle in theyr cause ageynst the whiche
 he myght not gyue his dome and his sentence . ¶ Also
 he that was lord made the bylle of his seruantes for
 to aske only tho thynges / that were nedefull to them &
 lykynge to hym for to graunte. More comforte myght
 not be touchynge prayer and askynge in nede . ¶ And
 also more ouer / this comforte of this prayer was þ mo
 ze. For as moche as nexte before in þ same place of that
 sermō he reproued þ prayer of hypocrytes & other þ were
 not worthy to be herde / & so was þ medecine more con
 fortable & lykynge / þ þ default & lekenes was opened &
 tolde before al this cōfort shal we fynde i þ forsaide prayer
 pater nŕ yf we saye it deuoutly / & not i dedly syne. For

our lord Ihesus made not only this prayer to his discy-
 ples that weren that tyme specyally wyth hym in that
 hylle / but also to vs and all Crysten men generally that
 sholde make theyr prayer to the fader of heuen in his na-
 me in to the worldes ende. But the more harme is / here
 is mykel people deceyued that leuen to mykel this moost
 woorthy prayer and beest / by synguler deuocyon in other
 pryuate prayers / or sayenge it without deuocion. As we
 may see all daye many men / and women berynge bedes
 with tryllynge on þe fyngers and waggynge the lyppes
 but the syghte caste to bayntees and the herte that only
 god knoweth as it is too drede sette more vpon worldly
 thynges. Of þe whiche maner of people speketh our lord
 god by the prophete and sayth thus. This people pra-
 yeth and honoureth me with theyr lyppes / but theyr her-
 te is fer frome me. But for as mykell as this mater is
 spoken of in many other tretees & bookes bothe in latyne
 and in englyshe / and this prayer suffysauntly expounded
 therfore we passen ouer more shortly at this tyme herof
 But one thyng touchynge this prayer / sothely I trowe
 that who so wyll yeeue his entente for to saye it with de-
 uocyon and hath an inwarde desyre to the ghooostly vns-
 derstonde þe therof sett þe his hert as mykel as he may
 whan he sayth it both in comyn and in pryuate / he shall
 thowghe grace by processe of tyme fynde so mykell com-
 forte there in / that there is none prayer made of man /
 that shall be to hym so sauery and so effectuell in what so
 euer nede or caas he be styred specyally to praye for reme-
 dy & helpe to god / and so shal he fynde in his soule whā
 god wyl gyue his grace w grete lykynge dyuerse vnder-
 stōdynge therof most aperteyneth to his desyre & þe other

*Nota ex
 causa*

*Populus
 hic labis
 me hono-
 rat*

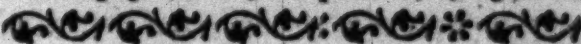
*Nota de
 experien-
 cia orati-
 onis Pa-
 ter noster*

than is wyrtten in the comyn expolycyon therof oꝝ para-
uentur better than he can tel. But moche folke as seruaũ-
tes and hyred men haue moze wyll to praye foꝝ specyall
mede that they coueyte here than as true sones foꝝ the
loue and the plesynge of our fader god of heuen. And so
they set moze theyr lykinge and besynes in a pryuate pra-
yer made of man to our blyssed lady oꝝ to other sayntes
of heuen than they done this in generall prayer made of
god hym self the whiche without doubte is moost plesyn-
ge to hym and moost spedful to vs and therfoꝝ they ben
deceyued in many maners. I speke not here of þe sauter
and the seruyce in holy chyrche. Neuertheles other de-
uoute prayers made to god and too our lady and other
sayntes ben good to be sayd after that the deuocyon of
men is styred to save them in couenable tyme / soo that
they sette not theyr affeccyon the lesse vpon this moost
woꝛthy prayer Vater noster. As moche folke in þe sayen-
ge of other pryuate prayers setten al her entent and spe-
ke them with grete deuocyon / but in the sayenge of the
Vater noster they ben neclygent and rabben it foꝛth w-
out deuocyon / and that maketh ofte specyall mede tem-
pozell that they hope foꝝ to haue by the sayenge of suche
pryuate prayers / as to ouercome theyr enemyes / oꝝ foꝝ
to be kepte fro fyre oꝝ water oꝝ sodeyne deth / oꝝ other bo-
dely peryls. And that is a grete foly to trust vpon / by þe
sayenge of ony prayers / wout rytgh wys lyuyng. And
also men sholde not desyre suche specyall tempozel me-
des / but only as is þe wyl of god þe al only knoweth what
is spedful to vs / & þe without doubte shall gete vs moost
effectuely of ony other prayer the pater n-ꝛ if it be sayd
truly with deuocyon / & specyally by that petycyon & also

Julius si
mortuus p
occupat
suerit i re
frigeris e
rit.

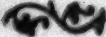
Et nenos
in ducas i



kyngge. fiat voluntas tua sicut in celo et in terra / that is
to saye. Our fader in heuen / thy wyll be done in all thyng
ge as in heuen so in erthe. And so yf it be best to vs for to
be kepte fro fyre or water or sodayne dethe / or any other
bodely peryl without doubte our fader of heuen god wyl
gyue it vs after the forsayd petycyon with ryght wys ly
uynge / and els not / saye we neuer so many pryuate prae
yers / for as we rede al daye of dyuers martyrs & sayntes
that sonie were byente / some were drowned / & in other
dyuers maners put to shamefull dethe as to the woꝛlde
and that was best to them & encrease of theyr ioye & blys
se of heuen. Wherfore it had ben a grete open foly to the
as we may well wete to haue prayed for to be kepte froo
suche bodely harmes or perylles / & as agaynst sodayne
dethe / it is spedefull to many men for to haue suche deth
shameful to mannes syght. As saynt gregorye telleth by
ensample of the prophete Abdo that was woꝛyed of the
lyon / that god purged of tyme here ryght wys men by su
che shamefull deth / for as holy wyte wytnesseth sothely
the ryght wysman yf he be ouercomen by any manere of
bodely deth his soule shall be saued and be set in rest euer
lastynge. Neuertheles we praye ofte / & that lawfully to
be kepte fro sodayne deth / but that is vnderstonde that
we be not combyed with dedely sinne therin to deye with
out repentaunce of herte & shryfte of mouth / and therto
as I hope is moost best and effectuell prayer / the pater
noster / spccyally in the two last petycyons and askyn
ges therof / by the whiche we praye almyghty god the fa
der of heuen that he suffre vs to falle and to be combyed
with grete temptacyon of deedly synne / but that he kee
pe vs and deliuer vs from al euyl and wyckednesse. and

thought it so be that the mater of this worthy prayer be
 so plentiuous / & also þ̄ thesyre of the wyther herof we
 re to speke moze there of. Neuertheles for it is wryten
 in so many other places as I hope suffysauntly / and als
 so for the grete processe that foloweth after / we leue this
 mater at this tyme and all the fructuous sermons that
 our lozde Ihesus made to his dyscyples in that he be-
 fore / goynge doune with hym by deuoute contemplacy-
 on / & beholdynge how that after that noble lesson tau-
 ght in the hyll as it was skylfull for the hyghe perfeccy
 on therof our lozde Ihesus came doune with that meke
 folke of hys dyscyples spekyng also homely with them
 by the waye / and they as þ̄ chykenes of the hēne folowē
 hym with moche ghooostly lykynge coueytynge eche be-
 fore othez to be next h̄y & here is vertuous & swete wor-
 des. and after he was come doune moche people came a-
 gaynst hym brynngynge dyuers seke folke and many as
 the gossell telleth by processe / the whiche all he ful of mer-
 cy helyd / and made hole bothe in body and in soule. And
 thus shortly we passe here ouer moche processe of the gos-
 pell and many chapytres of the forsayd boke of bonauen-
 ture for the lytell edyfycacyon of them as it semeth nes-
 defull to symple soules / to the whiche this boke is specy-
 ally wryten in englyshe as it hath ben ofte sayd here be-
 fore. And soo leuyng this processe in many places we
 shall onely tell the notabylytees therupon shortly to es-
 dyfycacyon. Amen. 





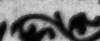



¶ Of the seruaunt of Cēturio and the sone of the lytell
 kynge heled of our lozde. Capitulum, xix.

Nota contra
superbia
animi mundi
norum.

In this gospel in that our lord & vnprayed went
bodely to heale the seke seruaunt & wolde not go to
the kynges sone prayed / our pryde is reprovied in þat we in
the contrary maner ben redy / & leue to go to ryche men
& myghty þat we may be worldly worshypped by: & to plea
se them / & do þat seruyce þat we may for worldly mede / but
we ben lothe to go to pooze men & symple or to helpe the
in theyr nede for goostly mede / leest it were ageynst our
worshyp as saynt Gregory noteth in this place. 

Of the paletyke man layde downe in his bedde by þat
hous helynge & heled of our lord. Ca.   xx.

Nota dei
firmitatis
bus corpo
ralibus et
spiritualibus.

In this gospel we haue doctryne þat oft sythes bo
dely sykenes cometh of goostly sykenes þis synne
& that the helynge of goostly sekenes is oft cause of bode
ly heale. In þat our lord fyrst forgaue the paletyke his syn
nes / & after heled hym of þat bodely paletyke. Also we may
here se the grete vertue of true beleue in þat the fayth
& the beleue of one man helpeth & saueth an other / as þat
fayth of the berers of this paletyke man / sauied hym / &
also in the next chapytre befoze the fayth of Centurio ga
te heale to his seruaunt. And also here after the fayth of þat
woman Chananee sauied her doughter. And so it falleth
now all daye that chyldren baptyled / & after deed befoze
the yeres of dyscretyon ben sauied in the fayth of theyr
godfaders through the mercyte of Crist / & this is open
ly agaynst some heretykes that helde the contrary oppo
nyon.        

De virtu
te fidei.

How Martha was heled of her sykenes by touchyng

The gospell nameth not the woman that was he
 led by þe touchynge of þe hemme of Ihesus cloth
 ge/ but saynt ambrose & other doctours sayd þe she was
 Martha the syster of Mary Magdelyn by þe hemme of
 Ihesus clothynge as saynt Bernarde sayeth may be un-
 derstonde euery meke seruaunt of god þe whiche in any
 maner vertuous dede that he doth oweth to know trew-
 ly herte / and openly knowleche by mouth that onely
 god is pryncipall doer therof and nought he as the cloth
 heled not. But oure lord Ihesus that ware þe cloth.



Of the Conuersyon of Mary Maudeleyne. Ca. xxli.

Oure curteys lord Ihesus was prayed of Symon the leprose on a daye to ete with hym/ and therto he graunted gladly and came to mete as he was wonte to do oftelythes both of his owne curtosye and also for the loue and the zeale that he had to þe sauacyon of manes soules/ for the whiche he was made man/ for so etynge with them and benygnyly compynynge with them he drew them to the loue of hym. Also for as mykel as he made hym self so perfyte poore that he toke none poynt of worldly goodes for hym self/ as for his therfore thurgh þe loue of pouerte he was the myrrour of mekenes what tyme that he was prayed or bidden to mete/ toke it for þe tyme and the place mekely/ and with curtesye/ thankynge/ a gode wyl. And thenne it befelle that Mary Maudeleyne þe parauenture ofte tyme before had harde hym preche/ and thorough touchynge of his grace was gretely styred to compūcyon a to þe feruent loue of hym though it were yet preuely hydde in her herte/ whan she herde a newe that he was at mete in the hous of þe forsayd Symon/ she was feruently touched with sorowe of herte wth inforth for her synnes/ and also with the brennyng fyre of his loue/ that she myght no lenger abyde/ but anon she wente to that forsayd hous where Ihesus sat at mete/ consyderynge that without hym she myght not be sauf/ ne haue forpeuenes of her synnes/ and so she wente bodely in to the hous. And as she had forpete her self takynge none regarde to the gesses that there were at the mete holdynge doun her face and her eyen to the erthe she letted not tyl she came to hys þe sought/ a inward

ly loued our lord Ihesu. And anone then she fell doune
to the grounde prostrate at his feet / and wyth grete in
warde sorowe & shame for her synnes spake in her herte
to hym thynkynge as in this maner. My swete lord I
wote well and truly knowlege that ye be my god & my
lord / & that I haue offended your hye mageste in many
grete offences and trespasses in so moche that I knowe
leche sothly that my synnes be with out nombze / as the
grauell of the see. But for as moche as I beleue y your
mercy passeth all thyng / therfore I wretched and syns
full come to you / & fle to your grete mercy for thynkyn
ge inwardly of that I haue offended & askynge mercy
& foryeuenes. And I behete with all my herte amendes
mente of my synnes. And that I shal neuer to my pow
er forsake your obedyence. Good lord put me not froo
you / & forsake not my repentance for other refute I wo
te well I may none haue. Also I wyll not haue. For
I loue you soueraynly aboue all other / wherfore good
lord forsake ye not me but punyshe ye me at your wyl
Neuertheles I aske alwaye mercy. and here with grete
trust of his mercy and also inwarde affeccion of his loue
she kyssed his fete ofte. And sadly wepyng / and shed
dyge teres so thynke that she wesshe his fete with them
And so it semieth there by that oure lord Ihesus wente
bare fote / after whan she had wel wepte with grete dre
de of her grete vnworthynes that her wretched / and
vnworthy heres sholde come nyghe or touch her lordes
feet. And thenne she wyped hym with her owne here
full deuoutly. And also she broughte nothyng with her
soo precious for to wype hym wyth. And also she wy

ped them with her heer in a mendment of that she had befoze trespaced with her heer / that is to saye as we had befoze vled it in the pryde and banyte thā she wolde put it to the vse of mekenes and deuocyon. And also for the feruente loue & deuocyon that she had to hym she wolde not be letted therof by the fetchynge of any cloth to wype them with / but so wyppynge his feete with her here / & afterwarde deuoutly kyllynge theym ofte sythes / after anoynted the with a precyous oynement that she brougte with her / supposynge percauenture that our lordes feete were harde of the weye / and also for inwarde deuocyon begynnynge with drede at his feete as she dyd after wyth more boldenes of loue anoynted his hede. Lorde god who so wolde inwardely thynke / & take hede to this dede / of this woman & al the cyrcumstaunce therof / moche ghoostly fruyte sholde he fynde therein / sterynge to inwarde repentaunce of synne and to true loue of Ihesu and grete deuocyon. But now forth as to the processe take we hede also of the maner of our lord Ihesu in this tyme how benygnyly and pacyently he suffreth her do all her wyll. For it lyked hym full well knowynge þ inwarde affectyon and þ true loue of her herte. And so all that tyme he seaced of etynge / and also w hym all þ ghestes wondrynge of the woman / and of that vnkouth dede / & of þ pacyence of our lord Ihesu and his suffraunce of her. And specyally of the mayster of the hous. Symon demed hym gretely in his herte / that he wolde suffre suche a comyn synful woman touche hym so homely. And in that he thought / that he was no prophete / supposynge that he knewe her not / but our lord that passynge all other prophetes knewe the leest thought of mannes her

te answered openly to his preuy thoughtes shewyng hys
 selfe therby a very prophete & more than a prophete. &
 by exāple of two doctours he concluded hys iustifying the
 womā & he helde so synful & preued & she loued hys more
 & shewed more tokē of loue by her dede thā he wth all his
 feste & so shewyng & not onely & perfecciō of all vertues
 but & iustifying of hys full stātp^r p^rincipal^y in true loue of
 god / he sayd to saynt simō as thus many synes be for ye
 uē for her. And then he tourned hys to mawdelene & sa
 yd to her as for a ful ende of hyshe asked. Thy fayth hath
 saued the / go now in peas. O lord how swete & lykynge
 was this worde to her & with how grete Joye & she wēt
 awaye. Sothely it was so lykynge & as I trowe it went
 neuer after out of her mynde / & so was she perfeetly cō
 uerted to Ihesu leuyng her synne fully & lyuyng euer
 after in all honeste holpy & drawen alwaye to hys & too
 his moder without departynge perseueraūty in hys fore
 sayd p^rocesse & the sentence of his gospel be many grete
 notabytees to our edyfycacon of the whiche we shal tou
 che some in party. Fyrst as to a souerayne conforthe of al
 synful folke we haue here openly shewed in our lord Ihe
 su & habundaūce of his endles mercy that so sone and so
 gladly forgauē so many grete synnes & trespasses of this
 synfull woman. And so dothe he to all & truely despyeth
 & asketh his merce / but here behoueth charyte & true lo
 ue & was so specyally cōmended of hym in this woman /
 & whiche only peas bytwene god & the synfull man. As hys
 apostle sayth & charyte couereth hys multytude of synes &
 wout & it is impossyble to please god. for as saint bernard
 de sayth / hys quantyte of euery mānes soule shall be taken
 & esteemed after hys mesure of charyte & is therin / that is to

Rō

Caritas
hominis.Bernard
sup^r cā. ser

No

Vera pe-
nitētia p
peccatis
Contra
lollardos
Nota de
confessioe

Nota res-
ponsum.

saye þ soule þ hath moche of charyte is grete / & that hath
lytell is lytel / & that hath nought is nought / as sayt pou
le sayth after þ rehercyng of many grete vertues / con-
cludynge thus / yf I haue not charyte sothely I am nou-
ghte / & therfore sayth our lord of this woman / y for she
loued moche / therfore she had moche forgyuen as it was
sayd before. Ferthermore also here haue we ensample of
true repentaunce & penaunce þ is nedefull to forgyuenesse
of synes shewed in this woman. Ma wdeleyne as we ha-
ue herde / þ whiche penaunce as all holy chirche techethe
standeth in sorowe of herte / in shryfte of mouth / & in sa-
tisfaccyō of dede / but here parauenture some men thyn-
kyng after þ fals oppynion of lollardes / þ shryfte of mou-
the is not nedeful / but þ it suffyseth only in hert to be shry-
uen to god as þ womā was / for þ gospel telleth not þ she
spake ought w her mouthe / & yet her syne was fully for-
gyuen as it is sayd / & as it semeth this is a grete euydēce
for þ oppynyō. But here to is an answer resonable þ our
lord Ihus to whome she made her cōfessyō in herte was
there in bodely presēce very god & man / to whom by ver-
tue of þ godhede was also open þ thought of herte / as is
to man þ speche of mouthe / as often þ processe of þ gos-
pell telleth & specyally here openly bothe of þ womā & al-
so of þ pharysees thought / wherfore þ thought of herte
was thā to hþ as moche as is now ther w speche of mou-
the bodely / & bycause þ in þ newe lawe what tyme þ we
syne deedly / we offende hym not only after his godhede
but also after his manhede þ he bought vs w fro synes &
ghostly dethe. Therfore vs behoueth to do satisfaccyon
to hym after bothe kyndes by true penaunce / knowlegin-
ge our trespases bothe to god & man & askynge forgyue

nelle. And syth we haue not here his bodely presence as Maudeleyne had/therfore in his stede vs behoueth too shewe to þ̄ p̄cest by worde/þ̄ we haue offended hym as man/as we shewe to h̄ by repentaunce of herte þ̄ we haue offended h̄ as god/þ̄ is to saye at þ̄ lest by deedly syn for therby only we ben departed fro h̄/a vnkynndly lesse þ̄ grete benefyce þ̄ he gaue vs in his manhede/wherfore yf we wyll be restored agayne & knyt to h̄ as we were before in grace/we must doo latysfaccyon/not only to hym as to god/but also as to man þ̄ we haue forsake by deedly synne in maner as it is sayd. And also as holy churche hath resonably ordeyned & beden knowleche by mouthe & make our cōfessyon truely of our synne to þ̄ p̄cestes þ̄ he hath specyally ordeyned in his stede/as his bykars here to by tho wordes of þ̄ gospell þ̄ he spake to his dyscyples whan he sayd to them thus. What some euer ye bynde in erthe it shal be bounde in heuen/& what so ye vnbynde in erthe/shall be vnbounde in heuen. ¶ Of this true penauūce nedefull for deedly synne not only by repentaunce of herte/but also by shryfte of mouthe to þ̄ p̄cest in goddes stede yf that we maye/for moze our lord god askes the not & therwith of deue latysfaccyon folowynge/we haue ensāple shewed in this blessyd woman þ̄ was before so s̄full Mary maudeleyn in þ̄ p̄ocesse before sayd of this gospel/as it is open ynoughe touchynge bothe parties repentaunce & latysfaccion. ¶ And as to the seconde that is confessyon though we rede it not of her by worde spekyng for that was no nede vnto hym that knewe fully her herte/our lord Ihesu there beyng in his bodely presence as it is sayd. Neuerthelesse she shewed the greate affeccyon of this confessyon parfytely in dede/in

that she wolde not shewe her to hym pryuate as synful
 & askynge mercy/as she myght haue done bet wyse him
 & her or els before his dysciples/but sparynge for no sha
 me þ is a grete parte of penaunce in confessyon she chese
 þ place & the tyme where it myghte be to her as open re
 preef & shame þ was in the hous of þ pharysee of the whi
 che she knewe wel hauynge despyte of the synful/& also
 at þ mete whan it sholde be moost wondrynge to him &
 al his ghestes vpo her for þ shame þ she had of her synne
 was soo grete withynforth/þ she forpate al shame with
 outforth. And so in þ dede she knoweleched openly her
 synne in general/& also by wyl in specyal not refusynge
 for to to haue herde it reherced & openly tolde of hym þ
 she came to Ihesu/þ whiche as she wyste wel knewe in
 special þ leste parte therof/& þ myght resonably haue re
 prehended her openly of it/or he hadde foryeuen it. But
 our curtois lord ful of grace & mercy sawe þ veray con
 tricion in her herte/& þ gode/wel grouded in true bileue
 þ he was veray god/& þ myght fully foryeue her synne
 him lyked/& ther w þ she had ful hope to haue his grace
 & foryeuenesse/& also þ feruent loue þ she had to hym/þ
 whiche thre vertues ben nedeful to euery mā þ wyl ha
 ue foryeuenes of synne. And so without ony more penaun
 ce he fully forpaf al her synes & bad her go in pees þ was
 pees of conscience fully made bytwene her god & man/
 for her true seyth & byleue in þ whiche were grouded par
 fitely hope & charyte/as it is said/had made her sauf/&
 so shal it þ mooste synful man þ is or euer shall be/ yf he
 haue it truly grouded in his herte by very cōtrycyon as
 she had/for then w out doubte he wyl not spare for ony
 shame to knowleche his synne by worde openly to man

*Nō fidē &
 caritatē re
 quilis in
 cōtricione
 vera*

in goddes stede/as she dyde by wyl to hys / & was bothe *ratio quo*
 god & man as it is sayd. But here parauenture semeth *rūdam*
 to some men & as & synful man shal folowe this woman
 by true forthynkyng of his synne / so sholde & preest folo
 we our lord in lyght foryeuynge shewed therof enioy *Respōsis.*
 nyng no more penaunce than he dyde therfore. But here
 answere holy doctoures & sayen & & contricion & the for
 thynkyng of synne maye be so grete & so parfite & it suf
 fyleth without ony more penaunce to ful foryeuenes the
 re of & whiche there as it is / yf & preest myght see & fully
 knowe / he sholde gyue no more penaunce. But for as mo
 che as man seeeth not & herte as our lord Ihesus god &
 man dyde / & so maye he not knowe it but in party as by
 tokenes withoutforth / therfore as to the syker parte he
 enioyne penaunce for synne more or lesse as holy churche
 hath ordeyned. And wolde god & al synful people wolde *Notabilis*
 folowe this woman in true forthynkyng & then wyth *pro predi*
 out doubte they sholde haue of god full foryeuynge we. *catozibus*
 re & penaunce more or lesse of the preste enioynynge. Fer
 thermore in & so sayd processe of & gospel our lord raf
 ensample to prechours of goddes worde that they shol
 de not spare in tyme to save the sothe / for dysplesynge of
 theym that feden theym or gyuen theym other bodyly
 sustenaunce. In & not withstondynge & the pharise fedde
 hym as he dyd ofte / he reprehended hym openly in his
 owne hous of his mysbyleue & of his fals thoughte in &
 whiche he had indygnacyon of & synfull womā / & as it
 wolde seme to styringe of his grete maulgry he spared
 notto Justifye that woman & he demed soo synfull she. *Nota con*
 wyng her more louynge god / than / he / & that she was *tracondis*
 saued by her true byleue befoze hym & sayled therof / but onē malā

not withstondynge this on that other syde the pharysee
 left not after to fede hym & do hym humanyte as many
 men now done / the whiche what tyme that a sothe is
 sayd that is contrary to theyr wyll or oppynyon / they w^d
 drawe theyr humanyte & affeccyon fro hym that seyth
 it / be he neuer so good or vertuouus in luyng. And so /
 they in that condycyon they shewen them self what soo
 euer they ben vnlouynge to Ihesus / that is veray sothe
 fastnes and more vnkynde than was this pharysee / &
 so worthy more repreef of hym and more peyne. Neuer
 theles þ prechour or a nother ghostly man representeth
 Crystes persone / shall not spare to saye the soth in tyme
 for drede or maulgree or w^d drawynge of fauour or ony
 temporell profyte yf he wyl be the true membre of crist
 And soueraynly be he ware of glosynge / or fauoure to
 errour / for that is moost abhomynable. Also in this pro
 cesse before sayd of the gospell in that our lorde Ihesus
 reherced to the pharysee the good dedes of the woman
 in the which he sayled / as that she w^d wash his fete with
 her teres that he dyd not with water / and so forthe of o
 ther / & therwith he tolde not what he dyd / to hym that
 she dyd not / we haue ensample and techynge what time
 we be tempted to Justifyenge of our self & repreef of o
 then to thynke & haue in mynde the good dedes and ver
 tues that ben or may ben in that other man foryetynge
 our good dedes or vertues / and byngynge to mynde
 our defaultes and trespasses / & so shal we vertuouusly de
 me our self and excuse other & so profyte in þ vertue of
 true mekenes þ he graūte vs myrrour of mekenes bles
 sed Ihesus. *¶* **ABC.** *Hic prenuittūtur duo capitula de*
sancto Iohanne Baptista. Of the spekyng of our lorde

Jhesu wth the womā Samarytane at h pyt. Ca. xxiii.

I befele vpon a tyme that our lord Jhesus sholde go fro h Coûtre of Juda in to galylee / he must make his wey by the Coûtre of Samarye / where was a drawe welle h they called h well of Jacob / h was a pit of water / vpo h whiche pytte he rested h as wery goynge / lord Jhū what is this h thou h arte h sothfast wey & maker of all erthly waye / so arte wery of the way / the whiche thozughe thy souereyne myght berest bp & conforrest all other in theyr way. But thus woldest h in thy manhede shewe all thy kyndely Infyrmyte of man / as in hunger / in thurst & werynes ofte sythes & suche other for to shewe the beray kynde of mā h thou tokest for our sake / & so was al thy bodyl^y lpyfge in this worlde painful & traueyllous to our ensample / blessed be h ever In h mene time as he sat so on h wel & his disciples were gone in to h next cite to bye mete / there came a womā of h coûtre to fette water at h wel h whiche was called luy & oure lord Jhesus wyllynge shewe to her & by her to other his godhede / spake with her longe tyme of a grete thyng & hyghe in ghodstly vnderstondynge h whiche spekyng botbe of h & her / & how his disciples came agyn / & how at h womā's worde h peple of h cite comen out to h & helde h wth thē a certeyne time / & after how he wēt fro thē / we passe ouer at this time / for as moche as it is open & playnly wrytē in h gospel of Johan. But in this proccesse we may note in our lord Jhū first a toke of grete mekenes in h he wolde be allone what ty me he sente his disciples in to h cite for to bye mete. And in that byenge ensample / that is leefull to goddes seruautes for to haue mony and reserue it to theyr nede. Also

Meditacio

Nota

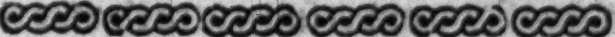
Notabilis


**Cōtra sus
pbos doc
tores & p
dicatores**

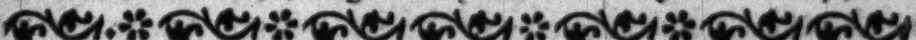
**Exemplū
cōtra gu
lam.**

**Exemplū
pro pre
dicatoribus
& curatis**

in that he spake so homely with that symple woman / &
of so grete thynges / as thoughe it had be with many gre
te wyse men / the pryde & the presumption of many gres
te clerkes and prechours is confounded and reproued &
yf they sholde shewe theyr wysdom or cūnyng not onel
ly to one man / but also to fewe men / they wolde holde al
as lost & suche a symple audyence tell vnworthy to take
theyr proude speche. ¶ Ferthermore in that & dysciples
brought theyr mete to hym & bad hym ete therat welle /
we haue ensample of pouerte and bodely penaunce in his
maner of fedynge after his trauayll / so there without &
cyte as we may suppose drynkyng of the water & that
not only at this tyme / but as we suppose oft sythes whā
he wente by the cōūtree he ete in that maner without the
townes & dwellyng of men at som / ryuer or well / were
he neuer so wery or trauaylled in body / shewyng ther
in & grete loue that he had in pouerte and mekenesse / he
vsed not curpous dryghtyng of dyuers metes roasted / &
soden / nor precyous vessel of syluer of pee water / nor des
lycate wynges whyte & rede but only the clene water of
the wel or the ryuer etyng brede therwith as a poze mā
mekely vpon therthe. Also in that he answered to his dis
ciples fyrst where they badde hym go to mete / & sayd to
them thus. I haue mete to ete & ye knowe not / for my
mete is & I do & worche the wyll of hym & sente me. and
so he abode the comyng of men of the cite to preche the
fyrste we maye see how besy he was aboute ghoostly fes
dyng. Fyrst fulfyll yng in dede that longed to the soule
and ghoostly sustenaunce / than that longeth to the bodes
ly sustenaunce / thoughe that he hadde therto grete ne
cessyte. And so dyde oure lord gyue ensample vnto pre

chours and curates for to do. Whel more ghoostly fruyte is conteyned in this gospell the whiche who soo desyareth to knowe more fully / he shall fynde it in the boke of saynt Augustyne / vpon the gospell of Johan where he maketh of þe processe of this gospell a longe processe and clergyable ful of ghoostly fruyte. But for as moche as he is made mynde of the pouerte of our lord Ihesus as it is ofte / and also of his abstynence / therfore of these two vertues perfyty taughte vs by ensample / bothe of hym and his dyscyples it shall folowe after more playnly in þe nexte chapyter. 

Hic p̄mittūtur plura capitula & transit ad. Ca. xxxviii. in Bonauētura pro eo quod materia hui⁹ capli videtur conuenienti⁹ sequi istud capitulū p̄tactum. Sed postea sequūtur de ipsis quinque capitula pertinencia ad cōtemplacōnem pro die Jouis. 

How the dyscyples of Ihesu plucked the eres of corne and eten it for hunger on þe sabotte daye. Ca. xxxviii. 

In a sabotte daye as þe dyscyples of our lord Ihesu wente by the feeldes with hym where rype corne was growynge / they were ahongred and plucked the eres / and froted theym byrwene theyr hondes / and ete them. And þe pharseyes that euer aspyed our lord Ihesu Cryste wordes and nedes for to take hym in defaulte agaynste theyr lawe / reproued herfore bothe hym & his dyscyples. And sayd that it was vnleyffull on þe sabotte daye. But oure lord excused theym fyrste by nede that

is out take in the lawe / As Dauid and his men in nede eten the prestes brede that was elles forbeden. And also by that reason that the prestes of the lawe on the sabote day cyrcumcysed and made sacrefyce. the whiche were bodely werkes not so nedefull as that they dyde. and also his presence that was lord and auctour of the lawe gaue them leue. And yf we take here Inwarde intente with deuoute compassion of that nede of the disciples in the presence of theyr lord almyghty. We owe resonably to be styred to the loue of pouerte and bodily nede for his sake. For wonderfull it is to thynke that they that were chosen so specially to þe hye degre of apostles & ther thorough made prynces & domosmen of þe worlde sholde be put into so grete pouerte & nede for to ete the rawe corne for hongre as they were vnreasonable bestes & naly in his presence þe was maker of al mete & dryke at his wyll & lord of al þe worlde as though he myght not helpe the at theyr nede. But the good lord þe dyde all thyng for our saluaciō he suffreth this nede in the for þe beste as he toke in hys selfe al þe nede of mankynde without synne. and so though he had compassiō of the i as moche as he loued them tenderly. Neuertheles it lyked hys that nede in the & the gode wyll of them therwith that gladly suffred þe nede for his loue. And so it pleased hys not onely for her mede that he knewe moche therfore but also for ensample for vs that sholde come after. For here haue we that haue forsake alle the worlde for the loue of oure lord The su cryste ensample and alsoo styrrynge vnto the vertues And namely that ben nedefull vnto vs. And that is for too sayer pacience in bodely nede perseyte pouerte / and agaynst glotony vertuouse abstynence and as to þe fyrst

sythen the dyscyples of Ihesu that had lefte & forsaken
 all that they had for to folowe hym suffrede pacyently &
 gladly soo grete nede of bodyly hunger in hys presence
 whome they sawe myraculously fede other men / and hel
 pe at theyr nede / moche more we owen to be pacyent in
 bodyly nede whan it falleth that ben not soo worthy / ne
 so perfytylly louen god / but rather haue deserued for oure
 myslyuynge and vnkynndnes ageynst our lord god mo
 che more penaunce & dysease than he wyll suffre vs for
 tohaue. And perauenture we come neuer to so grete ne
 de for to suffre for his sake. As to the seconde that is per
 fyte pouerte for goddes loue / we shall vnderstonde that
 his pouerte passed in perfeccon the hvest degree of wyl
 ful pouerte of other without comparyson. For other men
 ne pouerte y haue forsaken for crystes loue all rychesles
 and worshyppes of the worlde is in reputacyō of men in
 asmoche as it is holde vertuuous as it is. But his pouerte
 was in reпреf and dyspyte of men in asmoche as it was
 not knowen / that he toke this pouerte wylfully / but as
 of nede as it semyth in the forsayd processe of hym & hys
 dyscyples whan they eten rawe corne for hunger / and
 he halpe theym not and in many other places of the gos
 pell he shewed hym as pooze and neddy. And for as mo
 che as that pouertee that comyth of nede and not of wyl
 is in dyspytee and reпреf / and all that knewen hym sa
 we that he hadde nother hous nor possessyons / they had
 den hym in the more contēpte. For comynly suche nedes
 full pooze men ben dyspyled of all men and sette at nou
 ght. But neuertheles they maye be full honorable in his
 syghte that thus gaue ensample therof / wherfore it is
 full peryllous for to dyspyse ony pooze man. But yf we
 wyll wytte and knowe who is vertuuously and pacfytylly

Corporas
 lis necessi
 tas

Secūdu
 Perfecta
 pauper
 tas

Nota de
 perfectiss
 ma pau
 pertate
 Crisi

Nota

poore. We vnderstonde that not onely he that made his
 profession to pouerte & hath lefte all wordly ryches as
 hauour withoutforth. But he that her with hath that
 pouerte sette in his herte withinforth so that he wyl not
 more loue ne desyre any wordly goodes or possessions /
 but onely that is nedefull to his lyuynge. For yf a man
 be in pouerte & suffre nede without forth through lacke
 of wordely goodes / and there with he desyre with delibe
 ration in herte with in forth more than him nedeth that
 man lyueth not in vertuuous pouerte. But in wretched
 & myserable nede without mede. For the luste of the wyl
 within forth with ful assente therto suffiseth to the fulfyl
 lyng of synne & to the losse of mede wherfore he þ wyl
 be perfepte poore he must loke that neyther he haue ne de
 syre more than is nedefull to his lyuynge. Of his vertu
 ous pouerte speketh saynt Bernarde sermone quarto de
 Aduetu & in sermone quarto de natiuitate dñi. Ferther
 more touchyng the thyrde vertue that is abstinence wher
 Bernard Aduetu & in sermone quarto de natiuitate dñi. Ferther
 tertia con more touchyng the thyrde vertue that is abstinence wher
 tra gula. of agaynst glotony we haue ensample here in þ disciples
 and also byfore in oure lord Ihesu. We shall vnderston
 de that glotony is a vyce agaynst þ whiche it behoueth
 vs whyle we liue in this flesshe for to haue continuel ba
 tyle as holy faders that knowe the temptation therof
 by longe experyēce teche vs & specially saynt Bernarde
 in dyuerse places telleth how we shall flee glotony and
 nouryshe the body onely as it nedeth to the heale thereof
 and more cha'l we not seche ne desyre to the body. Wher
 Nota con fore in all that we take ouer that is to saye to fulfyll the
 tra pñes luste & the lykynge that passeth þ termes of kynde / and
 bestiales / dyspoeth to dethe bodely & ghostly. And so it falleth of
 & gulosos te that therwith many men ben soo moche ouercomen

with the luste and lykynge of the flesshe/that as vnreaso-
 nable beestes they putte the lust before the hele takynge
 suche metes and drynkes the whiche they knewen well
 contrary to theyr hele. And after the whiche they wote
 well that they shall fele grete passyons and sekenesses.
 And so not only in the body vndysposed to serue god / &
 to vertuous occupacyon. But also the soule is defoyled *Nota*
 that he maye not see god with clenness of herte as he ma-
 de hym to. And sothly this is a foule vyce & a peryllous
 And neuertheles moche people ben blynded and decey-
 ued in this poynte bothe ghooostly and worldely/that ex-
 cusen them falsly by the loue of the flesshe & the styrny-
 ge of the lust/that comynly eschewith that is moost hol-
 some to the kynde/ yf it be not lykynge to the sensualyte/
 and despret h that is moost vnhollsome yf it be delycate
 and lykynge therto/ wherfore amonge all the spyces of
 gloteny this semeth moost reprouable / in as moche as *Nota*
 it is not only contrary to the soule/ but also it destroyeth
 and sleeth the body. And so he that taketh mete or dryn-
 ke wylfully knowynge that it is contrary to hym & vns-
 dysposynge to bodily hele/ maye drede of his dome and
 repreef in goddes syghte as of a man sleet / and that is
 worse/ sleet of hym self. Other men that ben overcome
 by the sensualyte and the temptacyon of the flesshe for
 to take of mete and drynke that is hollsome though it be
 lykynge/ eyther in vntyme or more in quantyte than it
 nedeth or with grete luste and gredyness ben more excu-
 sable for the comyn Infyrmyte of the fyrste synne of a-
 da. But for as moche as thys vyce of gloteny in all his
 spyces is reprouable/ therfore it is nedefull to vs for to
 eschewe it to oure power. And gete and kepe the vertue



and grace of abstinence of oure lord / and sauoure
 Ihesus and his apostles and other sayntes haue bothe
 taughte vs and gyuen vs ensample keepinge the body &
 fedynge as it is nedefull therto / after the kynde therof /
 and trauayll that longeth therto. In maner as a horse
 oweth to be kepte for to do his Journe / so that he fayl
 not by defaute by to moche abstinence on that one syde /
 and that he be not rebelle to the spyryte & proude by mo
 che panipynge on that other syde / but in a good meane
 of abstinence that teacheth the vertue of dyscrecyon / the
 whiche dyscrecyon as saynt Bernarde sayth is not only
 a vertue / but also kepar and ledar of all other vertues /
 for yf that lacke that semeth vertue is vyce. And as sain
 te Gregory sayth / dyscrecyon is moder & kepar of al vers
 tues / this dyscrecyon touchynge abstinence & fedinge of
 the body standeth generally in this poynt as saynt Au
 gustyn sayth in his boke of confessions / yf a man take of
 mete and drynke to sustenaunce of the body onely / as he
 wolde take of medycyne for to hele his Infyrmyte / wher
 fore ryght as in takynge of medecyne man hathe no re
 warde to more or lesse / or to the precyosyte / or boystnesse /
 or swetenesse / or bycternesse / but onely as it is moost co
 uenient & profytable to hele the soze or sekenesse / soo for
 as moche as hongre and thirst ben infyrmyte of man / yf
 de thozughe the fyrst symme of man / mete and drynke yf
 ben as medycyne to this infyrmyte sholde be take only
 as for hele therof / as saynt Augustyn sayth. Thus mo
 che is specyally spoken here of abstinence and glotonye /
 by occasyon of the hongre and the symple fode ther agayn
 ste of the dyscyples of Ihesu as it is sayd / for as moche
 as here endeth yf thyrde parte of this boke that standeth

Discretio
 Bernar
 dus super
 ca. sermo
 xliii.
 Item ca.
 xlii.

the waues and tempestes of temptacyon and aduersyte
and pacyently abyde tyll he wolde of his grace come in
to that soule & make rest and peas as it shall folowe af-
ter in þ̄ processe nexte to come. Of this mater saynt Ber-
narde in dyuers places maketh a fayre processe and des-
uoute the whiche for as moche as it longeth and is perty-
nent specially to ghostly folke / and also as I hope it is
wryten suffyciently in dyuers tretyes of contemplacyō
we passe ouer here as we done in many other places su-
che auctorytees of hym lest this processe of Crystes lyfe
sholde be teduous to comyn people: and symple soules to
the whiche it is specially wryten.

Of the prayer of our lord Ihesu in the hylle / & howe
after he came to his dyscyples vppon the water gornge.
Capitulum.

xxvi

After the dyscyples of our lord Ihesu were go-
ne in to the shyppe and the water as he had thez
and as it is sayd before / he went by in to the hylle alone
and there was he occupied in prayer in to the fourth par-
te of the nyght / so that thre partyes of the night that we
re paste he had contynued in prayer. And thus we rede **Notabilis**
ofte tymes he gaue hym to prayer / wherfore take we he- **De oratio-**
re good entente in what manere he prayed and how that **ne.**
he loveth hym in his manhede / and meketh hym to hys
fader of heuen / he cheleth solytarye places / and goothe
to them alone to praye and dothe his tender body to full
harde penaunce / and watcheth & waketh longe wakyn
ges / he prayeth as þ̄ true herde for his shepe / for he pra- **nota qua-**
yeth not for hymselfe / but for vs / and as our aduocate & **liter Ihes-**
sus orat.

Luce.
xviii.

Luc.

Notabilis
victus o
rationis
multiplex.

Homo o
rationis.


mediatour by twene the fader & vs. And also he prayeth to ensample of vs that we shoude ofte tymes praye / & specially loue prayer / for ofte tymes he had his disciples and taught them for to praye / and so that he had theym by worde he shewed hym selfe in dede / he taught them & sayd that it behoueth & is nedefull euer to praye & not fayle in leuyng therof shewyng & contynuyng & askyng in prayer geth at last without fayle & thyng that is asked / and therof tolde ensample of þe domesma that at last thorough longe cryng and askyng of the wydowe dyde her ryght as the gospels of luke telleth. and also to styre them for to praye & trust for to gete that they aske he tolde another ensample of a frende / that at last thorough moche askyng / lent to his frende the brede & hys neded as the same gospel telleth in processe cōcludyng & sayenge thus / asketh and it shall be yeuē to you. And al this he sayde to teche vs the vertue of good prayer the whiche maye not be esteemed for the vertue therof is so myghty and so grete that it getyth all goodnes & putteth a waye all maner of wyckydnes wherfore yf þe wylt paciently suffre aduersytees & myghtely ouercome temptacō & dysceases / be thou a man of prayer. Also yf thou wylt knowe the flyghtes of the deuyll & be not begyled with his fals suggestyons / be a man of prayer. Also yf þe wylt take the hye waye to heuen by trauayll & penaunce of the flesshe / & therewith gladly contynue in goddes serupce: be a man of prayer. Also yf thou wylt put away bayne thoughtes and fede thy soule with holy thoughtes and ghostly medytacyons and deuocyons / be a man of prayer. Also yf thou wylt stablish thyne herte in good purpose to goddes wyll puttynge awaye byces & plans

tynge vertues be a man of prayer / for thurgh prayer is
 gotten the yeste of the holy ghost / that techeth the soule þ
 is nedeful therto. Also yf thou wylte come to heuently cō
 templacyon / and fele the ghostly swetnes þ is felte of fe
 we chosen soules / and knowe the grete gracious yestes
 of our lord þ may be felte / but not spoken / be a man of
 prayer. For by the exercyse of prayer specially a man com
 meth to contēplacyon / & the felynge of heuently thynges
 Here may we see of how grete ghostly myghte & vertue
 is deuoute prayer / & to confyrmacyon herof & of al those
 thynges þ ben sayd before þ holy wyte & doctours sayn
 ges fully pzeueth. Ferthermore we haue a specyall proue *Nota de*
 in that we see euery daye by experyence many men sym *simplic.*
 ple & vnlettred by the vertue of prayer gete & haue al tho
 thynges þ ben sayd before / & many more gretter yestes
 of grace / wherfore moche ought all crysten folke be sty
 red to the exercyse of prayer / but pynccypally they that
 ben relyggyous / whose maner of lyuynge is ordeyned mo
 ze specially therto. Of this vertue of prayer / & how our
 lord gyueth to hym þ deuoutly asketh hym in prayer þ
 thyng that they aske in maner as it is moost spedeful to
 saint bernarde by deuoute processe telleth in dyuerse pla
 ces / þ whiche processe passynge ouer tozne we to our lord
 & his dyscyples / & to þ processe of them. What tyme þ he
 was alone praynge in þ hylle as it is sayd / his dyscyples
 were in þ see in grete dysleale for almoche as the wynde
 was agaynst them / & the shyp in poynt of peryschyng /
 thurgh þ grete waues & the grete tempest þ was rylen
 in þ same tyme / & so we may see yf we take good hede bi
 deuoute compassyon in what myscheyf and trybulacion
 they were in at that tyme / bothe for the grete & myghty

tempest þ was rylen vpō them / & also for þ nyght tyme
& pryncypally for they lackeden theyr lordes presence þ
was al theyr refute in theyr nede. But he þ good lord þ
knewe what was beste for them / & þ suffred this dysleale
of them for the tyme whā he sawe tyme also sent thē cōs
fort & helpe / & so at þ fourth wakyng of þ nyght he cas
me doune fro the hylle goynge vpō þ see / & comynge to
warde them. Now beholde we here Inwardly how þ
blessed lord after his grete traueyle of longe wakyng
& prayenge came doune al only in the nyght tyme fro þ
traueylous hylle / & perauerture stony & bare fote & soo
goth he sadly vpō þ water as it were vpō the erthe. For
that creature knewe theyr maker / & was obeysaunt to
hym at his wyll. And what tyme he came nye the shype
the dysciple supposy nge þ it had be a fantasye cryede
for drede. And then the benygne lord haupnge compas
sion of them / & wyllynge þ they sholde no lenger be dis
tourbled & traueylled / them sykerde of his presence / and
sayd. I am he þ ye desyren / be not adradde. And thenne
Peter þ was moze feruēt thā other trustynge of his my
ght at his byddynge he begā to go towarde hys vpō þ wa
ter. But anone as a grete wynde blew / he faylled in by
leue / & drade / & so begā to drenche / but þ good lord w
his ryght honde toke hys vp & kepte hys fro peryschyng /
& then went in to þ shype w hyni / & anone al þ tempest
ceased / & all was in pease & tranquylte. And so the dys
ciples with grete reuerence & Joye receyuyng theyr
lord werē putte in grete reste / and soueraynly com
forted by hys blessyd presence. Thys is the processe of
Notabil That Gospell shortly. In thys processe touchynge the
dysciples we haue ghoostry doctryne and ensample of

pacyence in trybulacyon and of profyte therof. As we
 had before touchynge hym self of þe vertue of prayer as
 it is sayd / wherfore we shall vnderstonde that as it felle
 with the dyscyples bodyly / so it falleth with vs all daye
 ghoostly. Our lord Ihesus suffreth them that ben cho-
 sen of hym for to be dysleasid & haue trybulacyon in this
 worlde bothe in body and in soule. For as holy wrytte **de tribula-**
 witnesleth / he bytyth euery chylde that he receyueth to **cione elec-**
 his grace. And as the appostle Poule sayth. All tho that **torum**
 ben without dyscyplyne ben not kynde chyldern / but
 of auoutrye / and it is spedefull to vs to be so beten / and
 to suffre trybulacyon & dysleasid in this worlde for many
 causes. For therby we ben taught for to knowe ourself
 and our owne wretchidnes. Also ther through we profys-
 ten ghoostly and geten vertues / and whan they ben go-
 ten there through kepen he the better & ferdermore that
 is moost of al there thorowgh we trustly hopen and abyde
 that euerlastynge mede in the blesse of heuen / wherfore
 we shall not be dysconforted by theym or in pacyent in
 them / but rather couerte them and loue them. But for
 as moche as the profyte of trybulacyon though it be mo-
 che worthe and of grete vertue & moche mede. Neuer-
 theles many men thynken them full harde & grutchen
 agyenst them / as inportable / by cause that they knowen
 not and seen not the vertue of them. Neuertheles many
 holy doctours tellen & techē vs þe profyte of the in many
 places to cōforte vs gladly for to take them. And specy-
 ally amonge other saynt Bernard in dyuers tretys wher
 fore haue we no wond though our lord suffred his disci-
 ple the whiche he loued soo specyally to be troubled with
 tempestes as it is sayd & suffre trybulacyons / bycause

Bernardus
 super po
 qui hab.
 scilicet. xvi.

It is can of dyscrete abstinence. As our lord with tempestes as
 xii. xxb. it is sayd and suffre trybulacions. For he knewe theyr
 a .lxxx. ghostly profyte therby. For ofte we rede that theyr shyp
 was in peryll by tempestes and contrary wyndes/ but
 it was neuer drowned or fully peryshed/ and nomore
 shall we what trybulacion so euer come to vs yf we suf
 fre paciently and trust fully in y helpe of our lord Ihe
 su y wolde not fayle vs at our nede Capitulum sequens
 de chananea premittitur. vbi notatur de aungelles vt
 infra Capitulum.  xxx.

How the pharysees and other toke occasyon of sclaunder
 of the wordes and dedes of Ihesu. Ca. xxviii.

De scan
 lo.

AND we shal haue no wonder though some take
 occasyon of sclaunder of our wordes and dedes
 when they neuer so good & true for so it befell of our lord
 Ihesu ofte tymes. And yet myght not be erre in worde
 or dede/ wherfore it befelle on a tyme that the pharysees
 askede hym/ why that his dyscyples wyshe not her hon
 des when they went to mete. & in y they kepte not their
 custome after y techynge of theyr elders. But our lord
 seepnge that they charged more the waschyng without
 forth and bodyly clenness/ than vertues of y soule with
 in forth & ghoostry. Answered harde agayne reproouny
 ge them that they breken the bestes of god for theyr tra
 dycions & bodyly obseruaunces/ declarynge after that
 byces that comen out of the herte defoylen more a man
 than doth the bodyly mete taken vn waschen/ wherfore
 they were ghoostry sclaundered and styred agaynst hy
 but he toke none hede therof/ for they weren blynde in

te of other as it is sayd upon this forsayd processe of Bonauenture so shortly touched / he alle dgyth after many auctorytees of saynt Bernarde for to repleue all the partes therof that is to saye / the fyrst of actyf / the seconde contemplatyf and the thyrde that is the seconde of actyf lyf the whiche we passe ouer with grete processe of contemplanon and many auctorytees of saynt Bernarde / for se we there ben the more harme is eyther in state of contemplatyf lyf touchynge the two poynt beforesayd or in the state of perfyte actyf lyf touchynge the thre poynt that comen to theyr astate by the true waye that is declared befoze. And this is cause þ in this tyme many there ben / bothe men and women in the state of contemplatyf lyf as specyally ankeresse & recluses or heremytes that wete lytyl as in effecte truely what contemplatyf is by default of exercyse in actyfe lyfe as it is befoze sayd. And therfore it is peryllous / and full of troublefull roobee in astate of perfectyon and haue a name of holynes / as haue specyally these recluses. But the lyuyng and the ghoostly exercyse of them ben accordynge thereto. For saynt Gregoꝝy sayth that there ben many that fleen thoccupacyon of the worlde and take them to reste / but therewith they ben not occupied wth vertues / and therfore ofte tymes it falleth that the more sykerly that they seace fro outward occupacyon / the more largely they gader in to them by ydlenes þ noyse of vnclene thoughtes. And soo of eury suche that spenden theyr tyme in ydlenesse and slouth / speketh the prophete Jeremye in his lamentacyons in this maner. *Viderūt illā holtes et deriserūt sabbata eius* þ is to saye. The wycked spyrytes enmyes of mankynde seenge & takynge hede of þ lyuynge of suche an ydle soule

laughen to scozne theyr dayes of reste for in that she is
feyre fro outwarde occupacyon / and therby is trowed to
serue god in holynes / in somoche she seruyth þæt tyraūtry
of the wycked spyrytes in ydlenes: Also þæt same holy cler
ke saynt Gregoꝝy in the same boke after the spekyng of
these .ii. lyues actyfl and contemplatyfl sayth þæt mannes
soule sholde fyrste be wypped and made cleue of þæt desyre
of temporell Joye and bayne gloꝝy / & of all delectacyon
oꝝ lykynge of fleshly luste and desyre. And thenne maye
he be lyfte vp to the syghte and degree of cōtemplacyon.
In fygure and tokē therof whan god gaue Moyses the
lawe þæt comyn people were forbode to come nygh the hyl
In token that they that ben of weyke wyll / and desyre
erthly thynges / sholde not presume to clymbe vp to the
hyghe thynges of contemplanacyon. And ferdermoze de
clarynge how they shall pꝛeue theym selfe able that wyll
goo to contemplatyfl lyfe sayth. That fyrst it behouyth
that they pꝛeue theym selfe by exercyse of vertues in the
felde of werchyng / that is to saye þæt they knowe theym
self besyly / yf they done none harme to theyr neyghbour
And yf they bere paciently harmes and wronges done
to them of other men. Also yf they haue no gladnesse in
herte oꝝ lykynge whan temporell goodes fallen to them
And agaynwarde yf they ben not to heuy oꝝ soꝝy whan
they ben wythdrawen. Also yf they felen in theyr mynde
de the loue of spyrytuell thynges so myghty that it ouer
cometh and puttyth oute of theyr herte the affectyons
and ymagynacyon of all erthely thynges. And somme
that they coueyte to come to that thyng þæt is aboue theyr
kynde / they ouercomen that / that they ben by kynde. All
this sayth saynt Gregoꝝy. Here to accoꝝdyng saynt Ber

narde and all other doctours generally sayen / that who
 soo wyl goe to contemplatyf lyf / it byhoueth that he be
 fyrste proued in exercyse of actyf lyfe. In fygure wherof
 is alledged comynly the story of the.ii. doughters of La
 ban / & whiche Jacob toke to his wyues & were called &
 elder Lya that was soze eyed / but plenteuous in berynge
 chylderin / by whome is tokened actyf lyfe. The yonger
 was Rachell fayre and louely / but bareyne / & by her is
 tokened contemplatyf lyf. And though it soo were that
 Jacob loued better Rachell than Lya / & coueyted fyrste
 to haue had her to wyf for his. vii. yere seruyce. Neuer
 theles he was made to take fyrste & elder Lya / in token
 that actyf lyfe sholde be before cōtemplatyf as it is sayd
 And this story is playnly treated in many places to this
 purpose / and therfore we passe ouer so shortly.

De vita actiua & contemplatiua.

WIt for to speke of the maner of lyuyng in these
 two lyues actyf and contemplatyf in specyall.
 And namely of actyf that standeth in so many de
 grees as of seculers and relygious & lered and lewde it
 were harde / and wolde aske longe processe / and also as
 it semeth it nedeth not. For the generall exercyse of ac
 tyf lyfe / as it longeth fyrste to a man hym self that is in
 fyghtyng agaynste vyces and besy in getyng of ver
 tues. And also after as it longeth to his euencysten / &
 is in fulfyllng of the dedes of mercy / and almes dedes
 doyng of theym that haue habundaunce of temporell
 goodes. In euery degree it wyrtten suffyciently as I ho
 pe / & therfore I haue leste to speke moze of this mater

Scdm

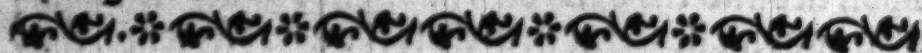
Terciu

at this tyme lauf to make an ende accordynge to the begynnynge of the mater beforesayd in the gospell of these two systers martha and Mary by the whiche ben vnderstonde these two lyues/actyf & contēplatyf as it is sayd. fyrste they that ben in actyf lyfe haue ensample in martha of that vertue that is souereynly nedefull to them in all theyr hedes/ that is charyte. And fyrst as to them self & they ben without deedly synne. For elles Jhesus wyl not dwel in theyr hous/ ne accepte theyr seruyce. also as to other that they deme not ne dyspyle other/ & whiche perauēture done not so mani vertuous dedes as to mannes syghte as they done. For they maye not knowe the preyng domes of our lord Jhesu that accepted more plesyngly and preferred the preyng cōtemplacyon of Mary & satte at his fete in scyence/as she had be ydle/before al the grete bely seruyce of martha/& that was for the seruent loue that she hadde in contemplacyon of hym. And yet was the seruyce & & besynes of martha full plesynge to Jhesu/and medeful toher as actyf lyf is good/but cōtemplatyf beter. And so ferdermore it is to note/ & not withstondynge the grete commendacyon of our lord Jhesu touchynge Mary & the preferringe of her parte. Martha grutched not of her parte/ but contynued for the in her maner lyuyngeseruyce customably to Jhesu & his disciples As Jhohā wytnessyth after in his gospell in token & he that is called to god & standeth in & state of actyf lyf holde hys payed/& grutche not/though cōtemplatyf lyfe be cōmended before his astate. For how so cuer it standeth of these .ii. estates & degrees lyuynges god note alonly who shal be before an other in & blesse of heuen of tho prylones in these astate/& thus moche be said as tou

chynge þ parte of Martha and of actyfl yfe tokened by
 her. Ferdermore touchynge contemplatyf lyfe/ he that
 is in that state hath ensample in Mary of thze thynges
 that nedelouereynly to that state/ that ben mekenes pa
 cyence & scyence. Fyrst mekenes is tokened in the lowe **Primū**
 syttyng of Mary at the fete of oure lorde Ihesu. And **Notabil.**
 but this grounde be truely sette in the herte of hym that
 is in this degree of contemplacyon. That is to saye/ that
 he presume not of his owne holynes/ but he dyspyse hym
 selfe truely in his owne syghte/ as it is reherced & tolde
 before in dyuers places what longeth to mekenes. So/
 thly elles al his bydyng of contemplacion be it neuer so
 hye wyl not stonde stedfastly/ but sone at a lytyl wynde
 of aduersyte falle to nought. The seconde vertue accor **Secūdū**
 dyng threto/ is pacyence in suffryng fals demynges/ **Notabilis**
 scornynge and reprouynge of þ worlde/ that he shall
 suffre that fully forsaketh and dyspyseth þ worlde as it
 nedeth to the true contemplatyf commyttynge alwaye
 by pacyence in herte his cause to his aduocate Ihesu w/
 out ansuere reprouynge agayne/ as Mary dyde/ when
 pharysee demed & reproued her. Also her syster playned
 vpon her and the dyscyples had Indygnacyon & grut
 ched agaynst her. But in al these she kepte scyence/ that
 is the thyrde vertue nedefull to the contemplatyf/ and
 so forth she gaue ensample of scyence that we fynde not **Terciū**
 in al the gospel that she speketh before the resurreccion of **Notabilis**
 our lorde Ihesu/ sauf ones by a shorte worde at rysynge
 of her broder lazarus/ notwithstandinge the grete loue of
 our lorde Ihesu shewed to hym and to þ grete lykynge
 that she had in þ wordes & þ holy doctryne of hym/ that
 sholde styre her by reason the more boldly to speke. And

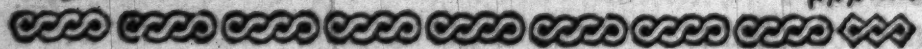
Who so coueyteth to knowe the fruyte of vertuous scy-
 lence / yf he haue affectyon and wyl to trowe contempla-
 tyf lyuynge without doubte he shall be better taught by
 experyence than by wytyng & techynge of man. And
 neuertheles saynt Bernarde & many other holy faders
 & doctours / comendeth hyghely vertuous scyence as it
 is worthy / & other vertuous exercyse þ longeth to contē-
 platyf lyuynge / & specyally to a recluse / and also of med-
 led lyfe. That is to say somtyme actyf / and some tyme cō-
 templatyf as it longeth to dyuers persones that in worl-
 dely astate haue grace of ghostly loue / who so wyl more
 playnly be enformed and taught in englysshe tonge. Let
 hym loke the tretyes that the worthy clerke & holy lyuer
 mayster Walter hylton the chanon of Churgarton wro-
 te in Englysshe by hyghe grace and dyscrecyon / And he
 shall fynde there as I byleue a suffycient scole & a true
 of all these / whose soule rest in euerlastynge peas. As I
 hope he be full hpe in blyssē Joynd and knyght without de-
 partynge to his spouse by perfyte vse of the best parte /
 that he chose here with mary.

Of the whiche parte he graunt vs selyshyp Ihesus our
 lordē god. Amen.



¶ Of the reysynge of Lazar / & other two dede bodres.
 Capitulum.

xxxiii.



Amonge all the myracles that oure lordē Ihesu
 Crist wrought here in erthe / the reysynge of las-



zar is pryncypally comended and soueraynlye it is to be
 consydered / not only for the souerayn myracle it self but
 also for many notable thynges that befell in that myra-
 cle / and dyuers mysteryes / the whiche saynt Augustyn /
 clergeally treateth by longe processe vpon the same gos-
 pell. Of the whiche somewhat I shall touche in partye / &
 more ouer as the grace of our lord Ihesu cryst wyll sen-
 de wytte pertaynyng to the purpose. And for as moche
 as the gospel maketh mynde of thre deed bodyes reysed
 by our lord fro deth to lyfe / of the whiche two the fyrste
 is not spoken of specyally in this forsayd treatyse before
 Therfore it seemeth conuenient vnto this purpose some

what touche of them in this place/ as the forsayd saynt
Austyn doth. And fyrst we shal vnderstonde & haue in
mynde that as the dedes of oure lord Ihesu after his
manhede ben ensample to vs for to folowe hym as in
mekenes/ pouerte pacence and other vertues/ so in his
myracles done by vertue of the godhede/ we shal not be
syre to folowe hym for to do as he dyde/ but we shal wor-
shyppe hym as almyghty god/ and in that partye & mos-
te ouer coueyte for to vnderstonde the ghooostly meanyn-
ge them/ how þe myracles done than bodyly. And in bo-
dyes ben now done ofte times in ghooostly mēnes/ as ou-
les so as saynt Austyn sayth/ by the thre bodyes the whi-
che our lord Ihesus cryste reysed fro deth to lyfe body-
ly/ ben vnderstonde thre maner of dede soules/ the whi-
che thorough his specyall grace he reyseth euery daye to
euerlastyng lyfe ghooostly/ for as þe gospel maketh myn-
de he reysed the doughter of the mayster of the temple
that layde in the hous. By whome is vnderstonde deed-
ly synne only in assent without the falsyllynge therof in
dede. Also he reysed the wydowes sone borne dede on þe
bere without the yates of the Cyte/ by whome is vnder-
stonde deedly synne without for the performed in dede.
And the thyrde dede body he reysed that was lazarus bur-
yed and foure dayes dede/ by whome is tokened deedly
synne in custome. For yf we take good hede and vnder-
stonde that synne is deth of the soule/ we maye fynde
that the soule is dede ghooostly and slayne thorough synne
in these thre maners. fyrste by full assent of wyll to do
that is forbode of god onely wythin for the in the soule
without þe dede therof withoute for the. As by ensample
of lechery that is forboden what tyme as our lord sayth

In the gossell that whan a man seeth a woman lustly to that ende for to haue to do with her fleschly and fully assentyth therto in his wyll / though the dede folowe not after / he is acouuted as a lechour in his herte / and soo is his soule slayne ghooostly thozugh that assente and dede in goddes syghte. And this manere of ghooostly deth is vnderstonde by that fyrst dede body that our lord Ihesus reysed in the hous that was the doughter of the prynce of þ synagoge or þ mayster of the temple as it is sayd before Of whome the gossell telleth that he came to our lord Ihesu prayenge him that he wolde come to his hous and hele his doughter that laye seke therin. And as our lord that of his grete grace & endlesse goodnes was euer redy to helpe and to hele all tho þ asked hym truely was goyge with hy towarde his hous. There came worde to the forsayd prynce þ his doughter was dede. And therfore they badde hym þ he sholde not make þ mayster that is Ihesus traueple in bayne / for they trowed well that he was of myght too hele the seke / but not to reyse the dede. Neuertheles oure lord Ihesus letted not for theyr mysbeleue / nor for theyr scornynge to do his grace but badde the fader that he sholde not drede but only beleue / and whan he came to his hous and founde there after theyr custome many wepyng & moznfull nyynstrally and other araye for her exequyes / he sayd to them wepe not for the wenche is not deed but slepeth / and thenne they scorned hym / for they vnderstode not what he meened / for thoughe she was deed as to them. Neuertheles to hym that was of myght to reyse her and make her to lyue she dyde but slepe. And thenne puttyng out al that were in the hous saue the fader and the moder / and the

thre apostles. Peter James and Johan. Our lord The
 sus hadde the wenche to ryse. And anone she rose by fro
 dethe to lyfe. And after ete and was all hole. This is the
 processe of the gospel after the vnderstandynge of þe let-
 tre. In the whiche we may ghostly vnderstonde fyrst þe
 as our lord god then reysed bodely the doughter at pra-
 yer and by the fayth of the fader. So he reyseth now oþer
 mes ghostly deed soule by synne to lyfe of grace thurgh
 the prechynge and prayer of holy men. & the fayth of ho-
 ly churche. & as our lord Ihesus spared not for mysby-
 leue and scornynge of other to helpe hym that asked his
 grace. So sholde not men spare to profyte to other soules
 And namely men of holy churche spare to preche goddes
 worde whan it longeth to theyr offyce. in to reysynge of
 deed soules to ghostly lyfe. though some men scorne thez
 or reprove them therfore. For as saynt Augustyn sayeth
 It sal' eth al daye that a man that is ghostly deed by ful
 assente in his herte to deedly synne by the prechynge of
 goddes worde is compuncte in his herte therof thurgh
 grace as though he herde our lord bydde hym ryse. &
 so is he reysed in his soule by repentance fro deth to lyfe
 As it were in the hous or that he be bozne without by þe
 dede moze ouer of that synne. And this is the fyrst ma-
 ner of deedly synne & lyghtest for to ryse out therof thur-
 ghe grace that is betokened by the fyrst deed body reysed
 of Ihesu in the hous as it is sayd. But neuertheles this
 maner of deedly synne that is only in assente is moost pe-
 ryllous yf it longe abyde. And specially yf it be ghostlye
 as hye pryde or enuye. For as saynt Gregory sayth that
 somtyme it is moze greuous synne in goddes syght pry-
 de by delyberacion than is the dede of lecherie. And yet

aldaye that one is gretly charged / that is to saye lecher^p
 but that other seldome or lytell. And therfore ben many
 men here deceyued. But nowe passe we here ouer. **¶ Of the.ii.**
 the reysynge of the seconde dede body is wyrtten in þe gos^t dede booke
 pell of saynt luke. How what tyme our lord Ihesus ca^m luc. v.
 me to a cyte that was named Naim and his dyscyples
 with hym and moche people / he met at the gate of the cy
 te a deed body bozne on a bere / that was the alone sone
 of a wydowe that came with the corse / and moche folke
 of the cyte with her. And then our lord hauynge pyte of
 the grete sorowe of the wydowe / and meued thurgh his
 endles mercy / badde her that she shoulde not wepe. And
 then nyghynge and touchynge the bere / And therewith
 they that bare it standynge stille he spake to the body in
 thele wordes. Thou yonge man I saye to the aryse vp /
 and anone he rose fro dethe to lyfe and wente on his fe
 te and began to speke. And so he betoke hym to his mo
 der alyue. This is the processe of the gospell aforesayd. **¶**
 lord Ihesu moche is thy mercy shewed to synfull men.
 in the whiche as thou repledest that deed body bozne ou
 te towarde buryenge without prayer made to the before
 only styrynge thyn endles godenes and pyte. **¶** So thou
 replest all daye ghostly theym that ben deed in soule / by
 grete synnes perfourmed in dede / as by dede of lecherye
 glotenye and other grete synnes fleschly and ghostly / gy
 uynge thy grace ofte tymes before or thou be prayed / or
 sought by ony deserte / thurgh the whiche synfull men
 be styred to repentaunce and forsakyng of synne / and so
 by chryfte and penaunce doyng after the lawes of holy
 chirche / they ben repled ghostly to lyfe of grace that fyrst
 were deed by synne perfourmed in dede. And yf þe it soo

be that this synne be openly knowen in to the euyl en-
sample of other and sclaundre / thenne it is nede of open
penaunce / as holy chirche hath ordeyned after that our
lorde Ihesus gaue ensample in that open reysynge of h
for sayd deed body that was openly bozne deed on the be
re without forth in the syght of the people.

BUt now as to our pryncypall purpose for to spe-
ke of the reysynge of the .iii. deed body / that is to
saye Lazar four dayes deed. for as moche as in this pro-
cesse ben many fayre and grete notable thynges / Therfo-
re we shall here more specially gadre in our entente and
make vs by ymagynacyon as they were present in bode-
ly conuersyon / not onely with our lorde Ihesu & his dys-
cyples / but also with that blessyd and deuoute meyne / h
is to saye martha & mary & Lazar h was specially belo-
ued of our lorde Ihesu / as the gospell wytnesseth / & first
we shal vnderstonde & haue in mynde the processe of the
nerte chapytre before this. Now vpon a tyme whan our
lorde Ihesus walked in the temple . That is to saye in h
place h was called salamons porche in the feest of the des-
dycacyon of the temple. The Jewes came aboute hym
as rauyschyng wulues oz wode dogges with grete pre-
grennyng vpon hym & saynge in these maner wordes /
How longe wylte thou make vs in suspence & in dwere
in our heres / what thou arte / yf thou be cryst tell vs o-
penly. This they sayd by fals & malycyous entent / to h
ende / h yf he hadde openly knowleged h he was cryst h is
to say enoynted kyng then for to haue taken hym & ac-
cused hym as a traytoure to cezar the emperour of rome
But therfore our lorde Ihesu cryst knowynge theyr fal-
se ymagynacyon tempred wysly his answer / and as an

Innocent lambe amonge soo many trechours wulues
 sobyrly and mekely sayd to them agayne. I speke to you
 and ye leue me not. But the werke that I doo in the na-
 me of my fader/ tho beren wytnes of me what I am/ &
 after moze ouer whā he sayd. I and my fader am alone
 they token bp stones to haue stoned hym asa blasphem-
 er/ makynge hym self god. And ferdermoze whan our
 lozde had concluded them in that partye by reason and
 auctorytees of holy wrytte y they myght not ayeen saye/
 and they notwithstandinge his resonable and meke an-
 swere and so goodly wordes contynuede and encreased
 in theyr nualyce. For asmoche as the tyme of his passyon
 was not yet comen/ and for to gyue ensample of penaūce
 and of gpyngge steede to woodenesse/ he withdrewe hy
 not of theyr hondes/ & wente with his dyscyples beyon-
 de Iordan in to the place/ where Iohan baptysed fyrste
 aboute. xviij. myle fro Iherusalem. And there he dwel-
 led awhyle with his dyscyples. And in that tyme sone af-
 ter the gospell telleth now to our purpoos Lazar y bro-
 der of Martha and Mary before sayde wered soze syke.
 And anone the two systers sende worde to Ihesu where
 he was in that foresayd place beyonde Iordan sayenge
 to hym in this manere. Lo lozde he that thou louest that
 is Lazar is soze seke. And they sayd no moze. For as mo-
 che as them thought that that suffised to him that loued
 and wylt what they meaned. And also perauenture for
 they knowynge the nualyce of the Jewes agaynst hym
 to his deth/ and how a lytyll before they wolde haue sto-
 ned hym/ they durst not calle hym to them/ but commyt-
 ted all too his wyl. And thenne Ihesus sayd to theym
 This infermyte is not to deth/ but for the praysynge of



god that goddes sone be glorified therby. The gospel telleth þ he sayd these wordes to them / but it specyfeth not to whome for the sisters that sayd to hym were not þ tyme present / but a grete waye fro hym as it is sayd. Neuertheles we may vnderstonde as by þ processe that he answered to them in these wordes by the messenger / or elles sayd to his dysciples or to both as it is moost lyke ly. O lord what cōforte was this to þ sisters whā they herde of þ messenger these wordes that Ihesus sayd this. Infyrmyte is not to deth vnderstondynge perauenture by hym þ her broder sholde not deye bodyly by þ Infyrmyte But what dyscomforte was it to them after whan he was dede & beried not vnderstondynge that our lord meaned of that glorious resyngne that folowed after noz trowynge then that it sholde haue falle. Neuertheles that dyscomforte for the tyme was after turned in to more comforte than they desyred fyrst by that they woode haue had hym preserued fro þ deth & helyd of his Infyrmyte by our lord Ihesus. Thus it falleth oft tymes with theym that god loueth & ben in trybulacyon or dysseale / our lord god graūteth them not that comforte þ they aske & desyre / but suffreth theym as for the tyme to be in dyspeyre of theyr desyre / & after whan hys wyll is he fulfilleth theyr desyre better than they wolde fyrste / & toznethe theyr descomforte in to more cōforte than they sholde haue ymagyned or thoughte. Fezðmore as to þ processe of the gospel after oure lord was certified of þ seke Lazar / & had answere as it is sayd / he dwelled styll in the foresayd place two days / and after he sayd to his dysciples. Goo we agayne in to Jewery / and they after de of this worde sayd to hym. Mayster ryght now þ Ie

Wes wolde haue stoned þ̄ there/ and now wylte thou go
 agayn thyder. And then Ihesus answered agafe. Ben
 there not twelue houres of the daye/as who sayth/ why
 ben ye aferde supposynge that the Jewes contynuen in
 theyr malyce/wete ye not well that as ofte tymes as the
 houres chaungen on the daye so ofte mannes herte and
 purpoos varyeth and chaungeth. But the ghostly mea-
 nyng of these wordes as saynt Austyn expowndeth is
 this. Our lord vnderstondynge hym self as the daye &
 his twelue dyscyples as twelue houres of the daye/rep-
 hed ed theyr mysbileue & thei r vnreasonab le drede of his
 deth that was in his wyl that they wolde gyue counseyle
 to hym as men to god dyscyples to the mayster/ the ser-
 aunes to theyr lord & the feble & seke to hym that was
 souerayne leche/wherfore in maner blamyng them our
 lord sayd to theym in this manere sentence. Are there
 not twelue houres of the daye who so walketh in þ̄ daye
 he offendeth not oꝝ erreth not. Folowe ye me/ yf ye wyl
 not erre and wyl ye not gyue counseyle to me sythen it is
 nede to you to take counseyle of me. And therfore sythen
 it is soo that I am the daye & the houres/ and by kyndly
 reason þ̄ houres folowe the daye/ & not the daye the ho-
 ures. Folowe ye me & that yf ye wyl not offende oꝝ erre.
 And after this our lord Ihesus knowynge in spyryte
 þ̄ Lazar was dede/ sayd to the/ lazarus our frende slepeth/
 but I wyl go for to wake hym and reyse hym fro slepe.
 And then the dyscyples vnderstondynge fleschly the woꝝ-
 des of kyndly slepe sayd. Syre yf he slepe it is a token
 that he shall be hole and saaf of his sykenesse. For conyn-
 ly by waye of kynde/ slepe of seke men is token of hele fo-
 lowynge. But Ihesus meaned of his deth. And soo here
 we maye se grete homelynes of our lord w his dyscyp-

ples that as in maner of bourdyngge spake with them here. But after declarynge to theym openly that he spake fyrst mystly / sayd Lazar is dede / & I am gladde for you that therby your byleue maye be encreced & strengthened knowyngge that I was not there in tyme of his dethe / and so þ rather byleuyngge that I am goddes sone / Ferdermore leuyngge many wordes of the gospels and takynge that semeth moost notable to our edyfycacyon / after whā our lord Ihesus with his dyscyples toined agayne towarde Bethanye / and the two systers hadde worde of hys comyngge Martha anone wente agaynst hym / but Mary satte styll at home tyll after she was called forth by the byddynge of Ihesus. An so it semeth by these wordes specyally after þ letter tellyngge how these .ii. systers Martha & Mary dyuersly holde thē as agaynst Ihesu. That Johan theuangelyst meaned ghoostly here as he dooth in other places the dyuers condycyons that longe to theym that ben in these two astates that is to saye of actyf lyf and contemplatyf lyf. For it is no doubtte but þ Mary loued Ihesus as moche as her syster Martha or more. And was as gladde of his comyngge. And as soze was for her broders dethe and as feruently desyred his lyfe / why then wente she not anone with her syster oute agaynst Ihesu / but in fygure & for ensāple þ they þ ben in þ state of contēplatyf lyf shal not take vpō thē bodyly exercyse of the dedes of mercy as for to go oute to byslyte the seke or them that ben in pryson. Or to fede the hūgry or clothe the naked / & so forth of other. Or els for to preche or teche / or to mynyster sacramentes of holy chirche but it so be þ they ben called out therto by þ byddynge & þ auctoryte of holy chirche in Ihesus name ghoostly / as

Nota

Mary was bodyly / syttinge Mary atte home as it is
sayd / & Martha goynge out what tyme she mette wyth
Ihesu / she felle downe at his fete & sayd. Lorde yf thou
haddest ben here my brother had not be dede. Neuer the-
les and now I wote well that what soo euer thou askest
of god / god wyll it gyue the. She durste not saye vtter-
ly & she desyred In wardly sayenge as thus. Now reyse
my broder fro dethe to lyfe / for she wyll not whether it
were expedyent that her broder sholde be reysed / or whe-
ther it were Ihesus wyll. And therfore she set her woꝝ-
des dyscretly in this manere of meanyng. Lorde I wo-
te well thou mayst reyse hym / and therfore yf & wylte it
shall be done / but whether thou wylte or not I commyt
te it to thy dome & not to my presūpcōn. Then sayd Ihe-
su to her that her broder sholde rylse fro deth to lyf soo in
generall woꝝdes & it myght be taken in two maners for
to proue her byleue of & fynal resurreccyon not specyfyen-
ge whether he wolde reyse hym at & tyme or none. And
therfore Martha takynge that parte & she was syker of
after the byleue sayd / that she wyllte well that he sholde
ryse in generall resurreccyon at laste daye of donie. And
ferdermore at askynge of our lorde whether she byleued
that he sayd of hym self that was resurreccyon & lyf and
of euerlastynge lyf of all them & byleued sothfastly in h̄
she answerde fynally thus. I byleue that & arte cryste
goddes sone that arte come in to this worlde for manies
sauacyon And then at byddynge of Ihesus / she wente
home / and called Mary her syster in scylence / & is to saye
in soft spekyngge sayenge to her Our mayster is comen /
& calleth & to h̄ / & anone she rose bp & wente to h̄. Lo
how expresly here also is tokened ghostly / what longeth

to the contemplatyf lyfe/ that is to saye/ fyrst in reſte & pease ſcplence and ſofte ſpeche. And not lowde cryenge or grete noys/ as the worlde vſeth. And ſecondmore what tyme that our lord Iheſu calleth hys out by obedyence to cure and to gouernayle of other as in the offyce of preſlacy that then by enſanple of Mary anone he ryle by applyenge of his wyll to goddes wyll/ loue he neuer ſo moche reſte/ or haue he neuer ſo moche in ſwete contemplacyon. That is vnderſtonde what tyme he is called ſo vnterly that yf he withſtonde it/ he ſholde synne deedly by Inobedyence. Ferdermore we may ſee by the proceſſe of the goſpel the ſpecial loue & homlynys that our lord had ſoueraynly to Mary in that he abode ſtylle there as Martha mette fyrſt with hym/ & wolde not doo as to the reſpyng of Lazar vnto the tyme that Mary was come. And then whan ſhe was comen and fallen doune at Iheſus fete/ & with ſore wepyng teerres had ſayd as ſhe dyde before that yf he had be there her broder hadde not be dede Our lord ſeenge her wepyng & he loued ſo ſpecially/ & alſo the Jewes wepyng that there were comen at that tyme for to comforte Mary/ he wepte alſo. And that ſame was for thre cauſes. fyrſt for the loue that he had to Mary ſpecially & to her ſiſter & to lazar: Alſo to ſhewe the greuousyte of ſynne in cuſtome. And of the ghosly deth there thzugh/ that is tokened in lazar. iiii. dayes dede & beried. And the thyrde/ for the myſbyleue of them that there were/ the whiche byleued/ that he myght haue kept hys fro deth but not that he myzt then reſte hys to lyf agayne. Who ſo wyl then Inwardly take hede and beholde/ how our lord Iheſus wepyth/ the ſyſters wepe/ the Jewes wepe/ ye and as reaſon tellyth the dyſcyples wepen ſkylfully he maye be ſtyred to

compassyon and wepyng at leest Inwardly in herte namely for synne in custome that is soo harde to ouercome/ and to ryle out of as our lord Ihesus shewed in ghostly vnderstondynge/ by þe grete dyffyculte that he made as in wepyng and in maner of trowblyng hym self. And þe two tymes wroth & grutchynge in spyryte befoze that he reysed Lazar/ by whome is vnderstonde synne in custome as it is ofte sayd/ yeuyng ensample as saynt Austyn sayth that thou that arte ouerlayde with the heuy stone of deedly synne/ be wroth and grutchen in spyryte/ and trouble thy self in this maner demynge thy self gylty. And thynke how ofte þe hast synned wroth thy euerlastynge deth/ and god of his endles mercy hath spared the and suffred the. How ofte þe hast herde the gospel forbedynge synne/ & þe hast taken no regarde/ but art continually contrary & fals to thy fyrst baptysme. And then so thynkyng with cōpunccon for thy synne/ & as in maner askynge in thy herte/ what shal I do/ whyder shal I go. In what maner shal I escape this grete synne & dredful peryl of euerlastynge deth/ whan thou sayst thus in thy herte/ then cryst grutchyth in þe/ for sayth grutches the. And yf fyath be in vs/ then cryst is in vs/ & so in this maner of grutchynge/ is hope of vprysynge. For after this wepyng & trowblyng as þe processe of þe gospel telleth/ our lord asked where they had put Lazar/ not for vnknowynge/ but in spekyng in maner of man/ & in token ghostly of a straūgenes of his grace to the þe be ouerlaied with deedly synne. Nevertheless he hath alwaie cōpassiō of þe synful/ & his mercy is redy to al þe wyl truly aske it. For after he had asked where they had put hym/ & they sayd ayen. Lord come & see/ then he wept/ & þe Jew

es that there were sayd / so how he loued hym. And so he
shewed the affectyon that he hath to þ synful as he sayth
in the gospel. I came not to calle the ryght wys / but the
synners to penaunce. But now goo we to the graue of
Lazar folowynge our lord Ihesu with al that meyne /
that is to saye the two sisters Martha and Mary & the
apostles & Jewes many that were there that tyme to
comforte the sisters. And as our lord wolde to see & be
re wytnesse of that solempne and worthy myracle / and
so we maye see by deuoute ymagynacyon / how our lord
Ihesus goth befoze hytweene the .ii. sisters talkynge
homely with them / & they with hym / shewynge to hym þ
grete dyscōfort & sorowe that they had of theyr broders
deth. And specyally for as moche as they durst not byd
de hym come to helpe them / & kepe hym fro deth for dre
de of the malyce of þ Jewes þ they knewe had cōspired
in to his dethe / & how they were hyely comforted then of
his p̄sence. But neuertheles therwyth they had grete
drede of hym by cause of the Jewes. And then how our
lord benyngly comforted them agayne / & bad them not
derde of hym for al sholde be for the best and at þ faders
wyll. And so talkynge togyder they came to the graue þ
was couered w a grete stone aboue. Thē bad our lord þ
they sholde take away þ stone / & they abasshed for the
grete tender loue þ they had to hym / dredynge þ horrys
blyte & the stynte of carayne þ it sho'de ought of fende
h̄ sayd. Lordenow he stynteth for he is .iiii. dayes dede /
shewynge therby that they had none hope of his lyuyn
ge ayen. But our lord ayenwarde comforted theyr bys
leue / & makynge þ stone to be taken away Afterwarde
lyftynge vp hys eyen to heuen and sayd. Fader I than

ke the/for thou herdest me/and sothly I wote wel that
 thou herest me euer. But I save this for the people that
 here standeth & they byleue & thou hast sent me/ & whan
 he had sayd thus/ he cryed with a grete voyce. Lazar co-
 me out of thy graue. O lord Ihesu what nede was the Augusti.
 to crye. Sothly as saynt Austyn sayth to shewe in ghost
 ly vnderstandynge how harde it is to hym for to reyse to
 lyfe a soule & is ouerlayde with the stone of deedly synne
 in custome. How many ben there sayth saynt Austyn in
 this people the whiche ben ouerlayde with & stone of des-
 dely synne in custome. How many ben there sayth saynt
 Augustyn in this people the whiche ben ouerlayed with
 this heuy burden of wycked custome. Perauenture for
 me hereth me that ben ouercome with lechery or glotes-
 ny that the appostle forbiddeth them where he sayeth/
 Wyl ye not be dronken with wyne in the whiche is leche-
 ry/ & they saynge agayne we may not/ and soo forth of Nolte in
 other grete myldeades & wyckednes & god forbedeth and briari bis
 holy chirche/ whā it is sayd to them do none of these lest no
 ye peryssh/ they answeringe & saynge we maye not leue
 our custome. O lord Ihesu reyse these folke as & reyse
 dest lazar/ for thou arte sothly as the resurreccyon or vp-
 rysynge and lyfe How heuely this stone of wycked custo-
 me ouerlayeth men in all degrees/ not only lered & lew-
 de seculers / but also relygyous nyghe by in all astates/
 who soo wyl speke agaynst theyr wycked customes / he Nota
 shal knowe sothly & that there is no remedye but onely
 Jhu. O lord crye to all these men w an hye voyce & she-
 we thy myght & reyse the to lyfe of grace/ putt fye away
 & heuy stone of wycked custome/ as & raysed lazar/ for af-
 ter thy crye he rose vp & wente bounden handes & fete tyl

he was losed and vnbounde by thy dysciples at thy byd
 dyng. This is a grete wonder as saynt Augustyn sayth
 to many men how he myght go out of the graue wyth
 his fete bounde. But it is moche more wonder how he ro
 se fro deth to lyfe/ that was foure dayes dede & beryed.
 And wyth that body of a synkynge careyne. But what
 tokenyth all this sayth saynt Augustyn. Sothly this it
 tokeneth whan thou doost a grete synne by contempt &
 arte ghooostly dede. And yf thou contynuest customably
 therin/thenne arte thou dede & beryed. And whan þ for
 thynekst wythin forth/ & shryuest the/ & knowlegest thy
 synne without fourth. For then rysest thou/ & goost out
 of thy graue. For it is nought elles to save go forth out/
 but shewe and make knowne outwarde þ is preyed wytho
 in forth. And this knowynge & shewynge of synne mas
 keth only god cryenge wyth a grete voyce/ that is to save
 wyth his grete grace callynge. But yet though he þ was
 dede/ he ryseled and gone oute of his graue. Acuertheles
 he dwelled bounden/ that is to save gylty in to the tyme
 that he be losed & vnbounden by goddes mynystres/ to
 whome only he gaue that power/ sayenge thus to them
 All that ye vnbynde in erthe shall be vnbounde in heuen.
 All this sayth saynt Augustyn in sentence. In þ whiche
 we mapse openly a suffycient auctoryte agaynst them
 that reprouen confessyon ordeyned by holy chirche/ and
 also þ assolyng of curates sayenge falsly þ it is ynough
 generally to euery man for to shryue hym only in his her
 te to god. And that prestes & curates of holy chirche has
 ue nomore power to assole of synnes than a other man/
 but that god allonly assoleth/ and none other in his nas
 Bernard me; But now leuyng þ fals oppynyons/ and goynge to

Nota

Nota

Bernard

the ende of our forsayd processe / what tyme that Lazar was reysed to lyf by our lord Ihesus as it is sayd / and after vnbounden by his dyscyples / he and his sisters w grete Joye lowely thanked Ihesus of þ souerayn byensfete / and ladde hym home with them to theyr hous / makinge moche myrthe. And thenne the Jewes that there were wonderynge hyghly of þ grete myracle / some tormented in byleue to Ihesu / and some yede & tolde the pharysees that Ihesus had done / and soo was it publyshed & openly knowen / in somoche þ grete multytude of Jerusalem and the countre therabout came to see Lazar þ was reysed. And thenne were þ prynces of the Jewes and the pharysees all confused / and thoughten and cals ten for to slee Lazar / by cause thozugh hym many were conuerted to Ihesu: Now thenne for to make a conclusion of all the processe befor sayd of the thre dede bodyes reysed by our lord Ihesu / saynt Augustyn sayth in this sentence. All the forsayd thynges we haue herde breedern to that ende that they that lyuen ghooostly kepe theym in lyfe of grace. And they that ben dede / rylse by in this maner. fyrste / he that hath synned deedly by assent in herte and is not gone oute therof by perfozmyng in dede / amende hym of that thoughte by repentaunce. And soo rylse he by that was dede / within the hous of his conscience. Also he that hath perfozmed in dede that he conceived deedly in thoughte / be he not in dyspeyre. But thouz he rose not within forth rylse he withoutforth. Soo he be not beryed and ouerlayed wyth the heuy stone of wycked custome. But perauenture I speke to hym / the whiche is ouerlayed with that harde stone of his wycked maners and combred with the heuynes of custome. And in prouerbs lyke wyse is as foure dayes deed and also synketh / yet 07. xxi.

Nota
cōclusio
Augusti.

Nota

Notabil. dyspayre he not / for though he be depe deed and buried /
 cryst Ihesus is hyghe of myght and can breke all erthely
 burden ctyenge thughe his grete grace / and makynge
 hym to lyfe / fyrst by hymself withinforth: and after taky
 ge hym to his dyscyples for to vrbynde hym / and so ful
 ly restore hym to ghostly lyfe / so that there shall be lefte
 no synke of synne in his soule ghostly nomore than dyd
 lazar reysed bodely / that he graunt to al them that haue
 nede Ihesus cryst. Amen.

Hic peremittuntur duo capitula bonauenture.

How the Jewes counseyllled and conspyred agaynst
 Ihesu in to his dethe. Capitulum. xxxv.

Notata. **A**fter the reysynge of lazar before sayd / whan the
 tyme nyghed / in the whiche our lord Ihesus dis
 posed to werke our redempcyon thughe the sheddyng
 his precyous blode / the deuyll fader of enuye armed his
 knyghtes and mynysters / and whetted theyr hertes as
 gaynst our lord Ihesu synally in to his dethe and specy
 ally by occasyon of his good & vertuouse werkynge / but
 for soueraynly for the reysynge of lazar enuy kyndled in
 theyr hertes more and more / in so moche that they mys
 ghte no lenger bere theyr wodeness withoute excusyon
 therof agaynst hym / wherfore the prynces and the phas
 rysees gadred a counsayll agaynst hym / in þe whiche cou
 sayll cayphas bysshop of that yere / al though he meaned
 wyckedly prophcyed sothly that Ihesus sholde dye for
 saluacyon of mankynde. And so haue we here open ensa
 ple that wycked men and reproued of god haue somtyme
 the gyfte of prophecye / and so by comyn assente thos

se fals prynces and pharysees in that counseyl bttterly or
 deynded to see that Innocent lambe Ihesu. And to that
 ende leest all the people sholde byleue & trowe hym. And
 thenne the romayns as settyng theyr lawe at noughte
 sholde come and destroye bothe theyr temple and þe
 ple. Ofoles and foly counseyle/haue ye not wyten of þe
 wyse man þe there is no wysdome ne counseyle agaynst
 god. And therfore it shall fall in contrary maner to your
 wycked entet as it is now perfourned in dede. For the
 re as ye slewen Ihesu leest þe romayns sholde destroye
 your place/ and your people after befelle agaynwarde/
 that for ye slewen Ihesu/your place and people was de
 stroyed by the romayns as the story telleth of the destruc
 cyon of Iherusalem in by tyte and baspalyane. In the
 same manere it falleth ofte tymes in worldes wysdome.
 That is contrary too wysdome of god. For ofte tymes
 our lord god tozned in to the beste that the worlde de
 meth as worst. And specyally there as enuye is groun
 ded of that entente of worldes wysdome as it is shewed
 openly by a notable ensample in Ioseph/whome his bre
 therne by enuye of worldes wysdome solde in to Egypte
 as to his vndoynge. For they sholde not worshyp hym
 after his sweuen. But after it tozned in to contrary effec
 te by goddes grace. For that the wyng of hym was oc
 casyon and cause of his hyghe auauncynge. And theyr
 lowe submyssyon to hym and worshyppe. And soo
 it falleth all daye men maye see proued by experyence in
 the wordes chaunged. But now leuyng this mater/ &
 tournynge to our pourpoos of þe forsayd fals and enuy
 ous counceylng/our lord Ihesus euerlastynge wysdo
 me of the fader of heuen/to whome maye no thyng be

puerbio
 rü .xli.



hyd/knowynge this malycyous conspyrnyng of the Jewes agaynst hys. For as moche as his tyme was not fully come/ in þ which he dysposed to suffre deth for mannes sauacyon/ and also to gyue ensample as it is sayd in the nexte chapyter before to flee malyce that it encrease not by dwellynge/ he withdrewe hym for þ tyme fro the Jewes/ and wente in to a countre belyde desert in to a cyte that was called Effrem where he dwelled with his dyscyples a lityll whyle/ that is to sayd a seuennyghte. For as some clerkes saye/ he reysed Lazar þ frydaye before the passyon sondaye whan the same gospels is redde in holy chirche. And the saterdaye seuennyghte after he was come in to bethanye/ as þ processe after declareth.

Now our lord Ihesus came ayen to bethanye the saterdaye before þ palmsondaye/ & of þ supper made there to hys/ & of those thynges done therat .Ca. xxxvi.

Nota

Bernard
Prudencia

Fortitu.

Our lord Ihesus cryst souereyne doctour & mayster of al vertues not only by worde techynge/ but also by ensample yeuynge/ ryght as in þ processe before sayd to our edyfycacyon he bled the vertue of prudence in fleyng fro his enemyes. And there by shewynge that we also shall wysely wythdrawe vs fro that woodnesse of them that pursen vs malyciously. That is to save the place and the tyme asketh/ soo now he bled the vertue of ghoostly strengthe in thys tozynyng ayene to his enemyes whan the due tyme was comen in the whyche he wolde by hys owne fre wyl offer hym to the passyon And strongly and myghtely suffre the malyce of hys pursuers and in too the vtterest ende/ that was the

harde deth. Thus also he bled temperaunce a nother tyme what tyme he fledde eschewynge worldes worshyp/ whan þe people wolde haue made hym theyr kynge. And ayeuwarde he bled ryghtwysnesse whā he wolde be worshypped as a kynge/as it foloweth here after/ what tyme the people came ayenst hym with braunches of trees & other manere of grete reuerence doyng to hym in the cyte of Iherusalem. And ferder moze soueraynly he bled this ryghtwysnes after whan he entred in to the temple & sharply reprovied the couetyse of the prestes of the lawe & pharisees. And with a scorge droue out the byars and sellars of goddes temple. And so bled þe lord of vertues these foure pryncypall vertues; þe is to saye prudence & temperaunce. Strength & ryghtwysnes for our doctryne & Informatiō/ wherfore as he shal not be supposed ordeined as varyaunt or inconstaunte/no moze shall none other that bled these forsayd vertues after dyscrecyon as dyuers causes aske. But leuyng this mater whā our lord Ihesus as it is sayd for to offre hym to the passyon in tyme ordeyned of hym befoze the worlde/ came agayn to bethany/ that is to saye/ þe sabbot next befoze palmson day/ þe whiche place is nyghe Iherusalem as aboute the space of .ii. myle/ there they made hym a supper his true byloued frendes þe were full gladde of his agayn comynge/ and that in the hous of Symond leprose that he had that name for that he was somtyme befoze leprose/ but not at þe tyme/ for he was heled of our lord befoze. And there at that supper were these homely ghestes with Ihesu/ that is to saye. Lazar/ Martha/ and Mary her syster And as Johan Noteth/ speccially Martha serued and Lazar satte at bozde with other that satte also with our

Nota

Nota

lord. But Mary full of brennyng loue to Ihesu & taughte withinforthe of the holy ghoost / toke a full precyous opynement / & shedde it vpon his hede / & also enoyntynge his fete. Of the whiche precyous opynement & swete sauoure fylled all the hous. Now lete vs abyde here a while / and take hede inwardly of the foresayd notable poyntes. And fyrste how oure lord Ihesus wolde haue this supper specyally in that hous of & foresayd Symond that was a pharysee / as it is sayd before / and in whos hous that self Mary enoynted hym with precyous opynement / and with Inwarde sorowe and bytter teres of contricyon / but now more perfyly with vnspekable Joye and full swete teres of deuocyon / and that knewe well oure lord before And for that one skylle he chose & place atte that tyme specyally for Maryes sake / as we maye resonably suppose. For no dowte that she loued specyally that place / in the whiche she founde fyrst that grete grace of foryeuenes of her grete synnes as it is sayd / and so it was more lykynge to her there to do that excellent dede of deuocyon / shewynge her feruent loue to Ihesu Also he wolde haue & supper in Symonds hous knowynge his charyte and true affeccyon contynued to hym / and to his dyscyples not wistodynge & frendely reprehensyon before by cause of Mary / & also for & more open wytnesse of the true reysyng of Lazar that ete & dranke as other dyde in that hous of & pharysee openly / & in presence of many Jewes / that came at that tyme to see not only hys self Ihesu / but also Lazar as Iohan specyally tellyth. And so we maye see at that supper and in that hous the se foure persones doyng to oure lord Ihesu cryst true seruyce in dyuers maners. That is to saye / the mayster

of þ hous by charitable hospytalite Lazar by open wyt
 nesse of his true godhede. Martha by besy mynystryng
 ge as longeth to true actyf lyfe. And Mary by feruent lo
 ue & deuoute worshyppe as longeth to hys contēpla
 tyf lyf. But no that other syde we maye see in contrary
 maner other yeuyng occalyon of offence to oure lord
 Ihesu by enuye fals couetyse & wrongfull dempnyng as
 enuyous. Judas that for to colour his fals couetyse grut
 chynge as of lesynge so moche money spende in that pre
 cious oymement pretended specyally þ releuyng of poo
 re men therby. And sayd þ it myghte better haue be sol
 de for thre hondred pens and yeue to theym that neded.
 And other also meued by his wordes but otherwys &
 in good entent as it semeth for the pooze men grutched
 and were gretly styred agaynst Mary as for soo grete a
 losse of that precious oymement. But she keepynge scy
 lence our lord answered for her as he dyde two tymes
 before now reprehendynge them and declaryng that
 good dede euer to be had in mynde as in enoyntynge be
 fore of his body in to the berpyng that foloweth after.
 O lord Ihesu how sorowful and dysconfortynge was
 this worde that so openly declareth thy deth to Mary
 specyally and to all other true frendes that there were
 but soueraynly to thy blessed moder. For as we maye so
 thely byleue that worde perced her herte more sharply
 thā ony swerde & so then was al þ myrthe of þ feste torn
 ed in to sorowe & namely for as moche as they knewe
 þ þ Jewes had vtterly conspyred in to his dethe. But ne
 uertheles þ fals traytour Judas cōtynued in his enuy
 ous indygnacōn and herof he toke occalyon to betraye Nota
 hym & selle hym as he dyde þ wenesdaye next after for

xxx. pens / wherof we shall speke herafter. Here maye we
ferdermore note specyally to our porpose that they are of
Judas parte that repzehende almesdedes / offrynges &
other deuocyon of þ people done to holy chirche holdyn
ge all suche gyftes of deuocyon but folý / & sayenge that
it were more nedefull & better to be gyuen to pooze men.
O Judas thou that pretendeste with thy mouth the res
leuyng of pooze men there as sothly in the entent of thy
herte that is grounde in enuy ayenst men of holy chir
che / it pteyneth not to the of pooze men / but rather thy
ne owne fals couetyse in excusacion of thy nygardy that
hast no deuocyon / & nought wyl gyue of thy owne good.
For experyence openly techeth that comynly al suche Ju
das felowes ben as coueytous or more than any other.
And that shall he fynde sothly in dede / who so hath to do
with them in one maner or other. We rede in the gospell
of oure lord Ihesu in dyuers places and specyally now
herafter ayenst his passyon that he repzehended sharply
the scribes and þ pharysees ofte tymes / namely of coue
tyle. But we fynde not therfore that euer he bad þ peo
ple too wythdrawe eyther dynies or offrynges or other
gyftes of deuocyon done to theym / but apenwarde bad
them alwaye do theyr dewte after the lawe / and comen
ded theyr free deuocyon in offrynges as it is openly shes
wed in þ gospel of Marke & of Luke whā our lord behel
de howe riche men put their gyftes or offrynges of þ tes
ple in to þ arche þ was called tresory / or a cofre hauynge
a hole aboue in maner of stockes þ ben now vsed in chir
ches / the whiche arche was called Gazophylacium.
And amonge theym he saue a pooze wydowe offrynge
two mynutes / the fourth parte of a sycle / & that was þ

substaunce of her lyuelode. And thenne our lord not reprehendinge one or other / but rather comendynge / soveraynly praysted the poore wydowe for her grete douer / & sayd y her lytyl gyfte in goddes syghte passed all the grete gyftes of the ryche men. Here may we see yf we take good hede to all the cyscumstaunces that by this onely processe and sentence of our lord Ihesus Judas & his felowes ben suffyciently reproved / & confounded in theyr fals oppnyō & doctryne before sayd ayenst holy churche. But now leuyng this processe tozme we ayen to bethanye ymagynynge how our lord Ihesus after the forsayd supper in the hous of Symonde went w Lazar & his systers to theyr hous / the whyche was his comyn hostre / and namely tho fewe dayes folowynge in to his passyō. For there he ete on dayes & slept in nyghtes with his dyscyples / & also his blessed moder with her systers / for they worshipped her soueraynly as worthy was / but specyally Marye Magdalene y wolde neuer departe fro her. Thenne amonge those his true frendes our lord sayd y they sholde be to moche abasshed or dystourbled w y vn couth dede to come / tolde the y he wolde on y morowe go opely in to Jherlm. And the were they al soueraynly aferde & prayde h y hertly & his mod also namely / y he wolde not put hym self soo vtterly in to his enemyes hondes / & sothly ferdermore in to y deth that was conspyred with out faylle agaynst hym of the Jewes. But our lord god comfortyng them agaynwarde / badde them drede nought / and sayd it is the faders wyl that I take this Jour neye. And he shall kepe vs and soo ordeyne for vs attethys tyne / that ye shall see amonge all myne enemyes in the grettest worshyp that euer ye sawe me / and they

Shall haue no power now agaynst me. But after that I
haue done all that I wyll to morowe at euen we shall
come hyder agayn sauf and sounde. And then thozughe
these wordes they were all well comforted. But neuer
theles alwaye dredynge. ❖

Now our lord Ihesus came to Iherusalem vpon palm
sondaye. Ca. rrxbii.



The sondaye after etly vpon the morowe our lord
Ihesus dysposed hym as he had sayd to go in
to Iherusalem in a newe maner and an vncou-

the other wyse than euer he dyde before. But to fulfyll the prophete of zacarye the prophete sayd to that purpoos. And whan he with that lytyl but blessed company came to a place in myddes off way þ was called bethfage. He senter wo of his dysciples in to Jherusalem. And badde them brynge to hym an asse and her sole that were teyed there in the comyn waye and ordeyned to serue pooze men at theyr nede that had none bestes of theyr owne. And whan they were broughte and þ dysciples had layed theyr clothes vpon them. Our lord mekely sette hym fyrste a lytyl whyle vpon the asse and after on the sole rydynge in þ symple araye toke his waye forth in to Jherusalem. O lord what syghte was this to see the kyng of kynges and lord of all the worlde ryde in suche araye namely in to that solempne cyte of Jherusalem. But sothly this thou dydest as all thyn other dedes to our enformacyon and ensample. For we maye see & vnderstonde that in this maner of worldes worshyppe takynge thou dyspyllest fully al the pompe of bayne worldes worshyppe hauynge in stede of golde harneys & curpous sadels & byrdels symple clothes hempyn halsters. And whan the people herde of his comynge by cause of that grete myracle that was publysshed before of þ reysynge of Lazar they wente ayenst hym & receyued hym as kyng with ympnes and songes and grete Joyes strewynge in his waye theyr clothes and braunches of trees. But with this Joye our lord meaned sorow & wepyng. For whan he came nyghe þ cyte he wepte ther vpon saynge before the destruccyon therof that came after & sorowynge for theyr ghostly blydnesse. For we shall vnderstonde that as holy wyrtte maketh myn



- Primū** de our lord wepte notably thre tymes. One tyme in the deth of Lazar, the wretchydnes of mankynde wherby he is neded to deth for the fyrst synne. A nother tyme he wepte for þe ghostly blyndenes & vncūnyng of man as now atte this tyme of theym that dwelle in that cyte of Iherusalem that wolde not knowe þe tyme of their gracious bysytacyon. And therfore after was to come to þe cyte theyr bitter dystruccyon. The thyrde tyme he wepte for the grete trespaas and malyce of man. And that was in tyme of his passyon hangyng on the crosse for he sawe that his passyon was suffycient for redempcyon of all men / but neuertheles it toke not effecte of profyte in all for not in reproued and harde hertes & obstynate to do penaunce that wyl not forthynke & amende them of theyr synnes. And of this wepyng spekethe the appol
- Secūdu**
- Terciū**
- Quartus** tle Doule whan he sayth that Ihesus in tyme of his passyon with a grete crye and wepyng teres was herde of the fader for his reuerence. And of these thre wepyng times holy wyrtte spekethe. Also holy churche maketh mēde that he wepte þe fourth tyme / & that was whā he was a yonge chylde. And that wepyng was for to hyde fro the deuylls the mysterpe of his Incarnacyon. Beholde we now oure lord Ihesus soo wepyng / and that not feynynge but effectuelly and largely wyth a sorowful herte specyally for theyr dampnacyon without ende w the destruccyon tempozell of theym / and of theyr cytee. And as we maye sothfastly trowe / his dere moder and all that company seenge hym wepyng soo myghte not conteyne them fro wepyng at that tyme and nomore sholde we sene losse of soules. Thus oure lord Ihesus rydyng on the asse / & haupyng in stede of prynces erles

& bazon his pooze & symple dyscyples aboute hym with his moder and other deuoute women folowynge/ entred in to that solempne cyte/ and also the people doyng hys grete worshyp as it is sayd befoze. Of þe whiche comynge all the cyte was gretly styred. And so wente he fyrste in to the temple and cast oute therof the byars & sellers agaynst goddes lawes/ as it is sayde here befoze in the. xxii. chapyter. And there was he stondynge openly in the temple prechynge and answerynge to the prynces & pharysees all that daye/ tyl it drewe towarde euen. And so he and his dyscyples stondynge all the daye fastynge after the grete worshyp befoze done/ there was not one that wolde bydde hym ones drynke/ & herfoze at euen he wente with his dyscyples to his homely hostre bethanye goynge so simply thozugh the cyte with that lytyll company/ that came on the morowe with so grete worshyp. And here maye we cōsider that it is lytyll to charge and lytyll force of worldes worshyp that is soo sone done and so lyghtly passeth awaye. But what Joye trowe we that his moder & Marye Magdalene and other true frendes had whan they sawe hym soo worshypped of the people/ and namely at nyght whan he was come with his dyscyples lauf & in prosperyte to bethanye. Sothly he alonly knos with our lord þe ever blessed be without ende. Amen.

What our lord Ihesus dyde from palmsondaye in to the thursdaye after next sewynge. Ca. xxxviii.

Our lord ful of charyte & wel of al charite wyll ge to shewe both i worde & dede his soueraigne charyte

as wel to his foes as to his frendes/and desyringe that
no man sholde be losse/but al saaf/whan it drewe to the
ende of his deedly lyfe here and of his passion tyme was
nyghe at honde he traueyled besyly in prechynge and te
chyng openly to the people & specyally in these thre da
yes. That is to saye fyrste on þ sondaie/as it was now
laste treated/and after on the mondaie sewenge/and þ
tewysdaie togyder. In the whiche dayes he came erly
vpon the morowe in to the temple/and there contynued
in prechynge and techynge to the people/and dysputyn
ge with the lerybes and pharysees. And answerynge to
theyr dyscepuable questyons and many subtyl temptyn
ges/and soo he was occupied fro the morowe vnto þ e
entyde/whan he wente with his dyscyples to his rest at
his homely hostre w Lazar & his systers in Bethanye
as it is sayd before. But for as moche as it were lōge pro
cesse to trete in specyall of all tho maters that tyme by
twene our lord & the Jewes/ & lettynge fro þ purpoos þ
we ben now in of the passyon. Therfore passynge ouer al
þ parables & ensamples by þ whiche our lord reprehē
ded the Jewes & other processe of þ tyme in specyall/ we
mave in general consyder & note on þ one syde how þ p
ces & þ pharysees seeinge þ fauour of þ people to Ihesu.
And therfore dredde to perfourme their malyce againt
te hym openly/ caste sothly and fully to take hym in wor
de eyther agaynst theyr lawe/ or elles agaynst þ trybute
payed to the emperour of rome/wherby they myghte ac
cuse hym as worthy the deth. But our lord to whome al
the preynte of mannes herte is open knowynge the sub
tylte and the malyce of theym answerde wysely too all
theyr questyons/and soo couertly in trouth sette his wor

des / that they were suffyciently answerde / and yet they myghte not haue theyr entent in ony parte. But at the laste they were so confounded that they durst nomore aske ony questyon of hym. And then after our lord Ihesus sharply reprehended the pryde the pporysse / the couetyse / & other wycked condycyons of them / & specyally of the scribes & pharysees sayenge to them in these wordes woo to you scribes & pharysees that loue worldly worshippes in many maners / & so forth of other vyces. Neuertheles he hadde therwith the people that they sholde kepe & fulfyl theyr techynges / but that they sholde not folowe theyr werkes & euyl lyuynge. At laste rehersynge the vnkynndnesse of the Jewes ayenst god in general by name of the Cyte of Iherusalem for as moche as he was so ofte bely to gader them togyder as a henne doth her chykens in to þe wyche of theyr sauacyon / & they wolde not. And therfore tellynge them before theyr destrucyon folowynge temporell and euerlastynge he lefte the and withdrew hym out of the temple / and with his dysciples and other many of the Jewes that byleued on hym he wente in to the moūt of olyuete where he taught the more ouer by ensamples how they sholde dyspose them & make them redy in to theyr last ende. And fynally tolde them of þe daye of dome / in þe whiche good men þe sholde befoūde on the ryght half of god sholde haue euerlastynge lyfe & wycked men on þe lyfte hōde euerlastynge sorowe & endles deth. Thus made oure lord an ende of this opē prechyng to þe Jewes on þe towysday towarde etien / & after in preynte sayd to his disciples / wete ye uel that after these two dayes past shall be made / & manes sone shall be bytrayed for to be crucifyed A sorowful woꝝ



Tradicio
dñi feri.
& quarta

Quare ie
iunatur
feria iiii.

be this was to al his true dyscyples / but þ fals traytour
Judas ful gladde therof. And thynkyng anone by In-
stygacion of sathanas þ was entred in to his herte / how
he myght by occasyon of his deth fulfyll his fals couety-
se. And therupon he slepte not / but anone on þ morowe
that was the weneldaye whan the prynces of prestes w
the aldermen and scrybes were gadred in caphphas hous
the bysshop toke counseyle / how they myghte by sleghte
take Jhesus and slee hym. But not in the feest daye / for
drede of þ people. Judas aspyenge and knowynge this
couseyle wente to them & profered to take hym to them
at theyr wyl / so that they wolde mede hym / and do hym
why / and the gladde of his profer / graunted and ordey-
ned to paye hym thyrty grete pens / of the whiche euery
peny was worth ten comyn pens. As now oure grote is
worth foure comyn pens. And so falshe and couetyse
malycie and trechery were accorded in to the deth of In-
nocentys. And then had that fals traytour his couetous
desyre of the pryce of that forsayd oynemente þ he grut-
ched for as losse / that is to saye / thre hondred pens. And
fro the tyme he soughte oportunte how he myghte be-
traye Jhesu without the presence of the people. And for
this bytrayenge of our lord vpon the wenelday is that
daye resonably ordeyned moost of penaunce doyng and
abstynence in þ weke after fryday. This was þ processe
of that cursed parte Judas & the Jewes on þ weneldaye
but on that other parte / what dyde Jhesus and his blef-
sed cōpany that daye / we sende not wyten expresse in þ
gospell. Forsothe it is þ he wente not in to Jherusalem /
ne appered openly to the Jewes that daye / what trowe
we then that he dyde all þ daye. We thynke it resonably

to be trowed / that he was then for the moost parte occup-
pyed in prayer for þ perfor mynge of redempcyon of mā-
kynde that he came fore / and not only for his frendes þ
trowed in hþ & loued hym / but also for his cruel enmyes
fulfyllynge þ perfeccyon of charyte þ he had taughte be-
fore to his dyscyples in prayer for theyr enmyes / & them
that shal purswe them / & therewith knowynge & scenge
in spyryte the forsayd malyce of Judas the traytour &
the Jewes in þ daye / vtterly caste agaynste hym and in
to his deth. And so skylfully men may suppose that in þ
prayer to the fader specyally he sayd þ psalme Deus lau-
dem þ Dauid sayd in prophecye of hym & of Judas and
theyr other enmyes longe tyme before. But then moost
properly it was sayd of hymself not desyringe by þ woꝝ-
des of þ psalme vengauce of his enmyes as it semeth af-
ter the sentence of the letter / but confesmynge his wyll
ryght wysly to the wyll of the fader / & prophecynge the
ryght wys punysshynge & vengauce / deseruyng of the
that so malyciously conspyred agaynst hym. And after
obstynatly continued in theyr synne / and for as moche
as that was the last daye that he thought to dwel'e in þ
maner of bodely conuersacyon with that good and bylo-
ued meyne Lazar & his syster / he occupied hym þ daye
the moze specyally w̄ them in ghostly comforte of them
by his edyfycacyon and holy woꝝdes as he was wonte
alwaye to do but now at moze leyser to strengthe them
and comforte theym agaynste the grete sorowe that was
to come after by cause of hys passyon. And soueraynly
as we maye trowe in homily comynynge with his blessed
moder too theyr specyall comforte / and also w̄th Mary
deleyne specyally that euer was thyrsted for too dryn /

ke of his swete ghostly wordes. Of the whiche he gyue
taste & sauour Ihesus crist blessed without ende Amen.

¶ Of that worthy supper that our lord Ihesus made
the nyght before his passyon / and of the noble circum-
staunces that befell therewith. Ca. xxxix.

When the tyme came / in þ which our lord Ihe-
sus had dysposed of his endeles mercy / for to suf-
fer de the for man and shedde his precyous blode
for our redempcyon / it lyked hym fyrst to make a supper
with his dyscyples / as for a mynde euerlastyng of his
grete loue to them & al mankynde. And for to fulfyl the
fygure of the olde lawe / and begyn the trowth of þ newe
and perfourme the mysteryes that were to come / of his
precyous passyon. This supper was soueraynly worthy
& wonderfull & grete / & wonderfull thynges were done
ther at / wherfore yf we here take good entent with In-
warde deuocyon ther to / and to the thynges that our lor-
de Ihesus dyde therat. That curteyes lord Ihesus wyl not suf-
fer vs to goo fastyng therfro / but he shall fede vs of his
grace / as we trustely hope / with moche ghostly comfort
therof. We shall vnderstonde that foure thynges specy-
ally befel at this souper / of the whiche Inwarde medyta-
cyon shall by reason styre our loue to our lord Ihesu &
kyndle the ghostly fyre of oure deuocyon. The fyrste is
that bodyly supper and the maner therof in fulfillyng
of the lawe. The seconde is the waschyng of the fete of
the dyscyples by our lord Ihesu cryste. The thyrde is þ
ordynaunce and þ consecracyon of that precyous sacra-
mente of his blessed body. And the fourth is / that noble

¶ .iiii.
meditan-
da

& furctuous sermon / that he made to his dyscyples. Of Prima
þ which four we shall speke & see by processe & in order medita
As to the fyrste that is bodyly supper we shall haue in cōdecena
mynde that Peter & Johan at the byddynge of our loz
de Ihesu yede in to the cyte of Iherusalem / to a frende
of theys þ dwelled in þ parte of þ cyte / that was called
moūt Syon / where there was a large hous on lofte stres
wed & able for to make this supper in. And soo after our
lozde Ihesus cryste with that other dyscyples entred in
to the cyte / & came to that forsayd place or house on the
thursdaye towarde euen. Now take here good hede and
beholde with al thy mynde þ thou redeste or herest these
al that folowe that ben tolde or spoken or done. For they
ben ful lykynge and styrynge to grete deuocyon. For in
this processe is the moost strengthe & ghostly fruyte of
all the medytacyons that ben of the blessed lyfe of oure
lozde Ihesu / pryncypally for the passynge tokens & she
wynges in dede of his loue to mankynde / wherfor here
we shall not abredge as we haue in other places. But
rather lengthe it in processe. Now thenne beholde oure
lozde Ihesu after he was come to þ forsayd place / how
he standethe in sonie parte bynethe spekyng w his dys
cyples of edyfycacyon & abydynge tyl it was made redy
for theym in þ forsayd hous alofte. And whā al thynges
were redy. Saynt Johan þ was moost homely & famy
lyer with our lozde Ihesu / and þ besyly went to & fro to
see / that al that neded were ordeyned and done / came to
hym and sayd. Syre ye may go to supper whan ye wyl.
For all thynges ben redy. And thenne anone our lozde
with the twelue appostles wente vypp. But Johan al
gate nexte hym. And by his syde withoute departynge.

Nota de
Johanne
euāgelis-
ta

Nota de
tabula in
cena

Agn^o pa-
schalis

For there was none that so truly & also familyerly drewe to hym & folowed hym as he dyde. For whan he was taken he folowed hym whan other fledde / & was presents at his crucyfenge & at his deth. And after he lefte not tyll al was done & he was berped. And so at this supper he sate nexte hym though he was yonger than other what tyme that our lord Ihesus with his .xii. apostles came bp to the bozde where vpon they sholde ete fyrste stondynge theraboute they deuoutly sayd graces. And after he had blessed they sette doune all aboute that bozde but Johan next Ihesu / and that vpon the grounde as the maner was of olde men before. But here we shal vnderstonde that / þ bozde was square as men suppose made of dyuerse bozdes. Joyned togyder. And as men saye that haue seen it at Rome in the chirche of Latranensis / it conteyneth in euery parte of the frure square / þ space of two armys lengthe / & somewhat moze. so that in euery syde of þ square bozde the dysciples sate as men suppose though it were streyghtly. And our lord Ihesus in some angle / so that they all myghte reche in to þ myddes / and ete of one dysche. And therfore they vnderstonde him not what tyme he sayd / he that with me putteth his honde in to the dysche or dobler / he shall bytraye me. Thus we maye ymagyne and suppose of the maner of theyr syttinge atte the bozde. Also we maye vnderstonde in the etyng of the paske lambe / that in that tyme they stode aboute the bozde vpryghte / holdynge staues in theyr hondes after the byddynge of Moyses lawe that oure lord Ihesu Cryste came to fulfyll. Soo that though they stode in that tyme / neuertheles they sette also in othert tyme / as the gospel telleth in dyuers places / & elles

myghte not Johan haue layed his hede / & rested hym in
 manere of lyggynge vpon the breste of Ihesu / what ty / Agn^o pa
 me the paske lambe was broughte to the boorde rested at schalis
 ter the lawe / our lord Ihesus that was sothfast lambe
 of god without weime of synne / & that was in myddes of
 them / as he that scrupth and mynystreth / toke the lam
 be in his blessed hondes / and cutte it. And departed and
 gaue it to the dyscyples / byddynge them ete it gladly / &
 comfortynge them with louely chere. And though it soo
 was þ they ete as he hadde / neuertheles cōforte myght
 they none haue / for as moche as they dradde alwayc les
 est there sholde falle ought agaynst theyr lord in that
 nouelte. And so as they ete / he tolde theym the sorowful
 dede moze openly / and sayd I haue desyred for to ete w
 you this paske lambe before I suffre þ dethe. For sothly
 one of you shall bytraye me. This speche wente to theyr
 hertes as a sharpe swerde / wherfore they sessed of etyn
 ge & loked eche on other / and sayd to hym. Lorde whe
 ther I be he. Here yf we take good hede / we owen to has
 ue In warde cōpassyon both of our lord Ihesu and als
 so of them. For it is no doubte they were in ful grete sorow
 we. But the traytour Judas lefte not of etynge for the
 se wordes of bytrapenge sholde not seme as perteynyng
 ge to hym. Thenne Johan at instance of Peter asked of
 our lord & sayd. Lorde who is he þ shal bytraye þ / & our
 lord pryueily tolde hþ / as to him þ he loued moze specys
 ally / & specyfyed to hþ who was þ traytour. And Johan
 therof gretly astonyed & wōdred w grete sorowe to the
 herte / nought wolde telle Peter / but corned hym to Ihu
 and softly layed downe hys hede vpon hys blessed bres
 te. And as Saynt Augustyne sayth / oure lord Ihesu

Aug. in
omelia
dixit Je-
s^{us} petro

A. de scō
frācisco

Nota

Bernard

wolde not telle Peter who was the traytoure. For and he had wyse it, he wolde haue all to torne hym with his teeth. And as saynt Augustyn sayth by Peter ben fygyred & vnderstonde they that ben in actyl lyfe, & by Johā they that ben in contemplatyff, wherfore we haue here doctryne and fygyre, that he that is cōtemplatyff, medlyth hym not with fozeyne worldly dedes, and also he sh sechyth not vengauce without forth of þ offenses done to god, but is sozpy within forth in his herte, & torneth hþ only to god by deuoute prayer. And the more sadly tozpyng hym, and drawyng hym to god, conimpyttyth al thyng to his dysposycyon and ordenaūce, though it soo be that he that is cōtemplatyff somtyme goth out by zeale of good and profite of mannes soules, as whan he is called therto. Also in that Johan wolde not telle Peter, þ he hadde hym aske of the traytoure, we maye vnderstonde that the contemplatyff shall not reuele the secrete of his lord. As it is wyrtē of saynt frauncys that preyuy reuelacyons he reueled not with outforth, but what tyme þ nede made hym for hele of mannes soules, or the styrnyng of god by reuelacyon meued hym therto. Now forth in our processe beholde we the grete benygnyte of oure lord Ihesu that soo homly suffred his derlyng Johan enclyne and reste vpon his blessed breste. Lorde how tenderly and truly they loued togyder. Thys was a swete reste to Johan, and a profytable to all crysten soules, in the whiche as clerkes saye he dronke of that wel of euer lastyng wysdome the precyous drynke of his holy gospel, wyth the whiche after he comforted all holy chirche, and gaue it as tryacle agaynst þ venym of dyuers heretykes. Beholde setþmore other dyscyples ful sozpy of

the forsayd worde of the bytrayenge of our lord Ihesu /
 not etynge / but lokynge eche on other as they that wiste
 not what couceyle or comfote they myght haue in this
 caas. And thus nioche at this tyme sufflyth touchynge **Pota**
 that fyrst artycle of y bodyly supper / & the etynge of pal
 ke lambe in fulfyllynge of the lawe / & endynge of the fy
 gure that our lord Ihesus dyde it fore. And as clerkes
 saye / we fynde not that our lord ete flesche in all his lyfe
 but only at this tyme in etynge of that lambe / more for
 mystery than for bodyly fode. Touchynge the seconde
 poynte / that is the waschyng of the dyscyples fete / we **scōs pedū**
 shall vnderstonde y after the forsayd processe our lord **ablu**
 Ihesus rose vp fro y supper / & also his dyscyples anone **Bernard**
 with hym vnwytyng what he wolde do ferdermore / or
 whether he wolde goo. And then wente he wyth theym
 doune in to the nerer hous vnder y forsayd losse as they
 saye / that haue seen that place / & there he bad al y dyscy
 ples sytte adoune / & made water to be brought to hym /
 and then he cast of his ouerclothes that were perauen
 ture combrous and lettynge to that he thought to do / &
 gyrde hym with a linnen cloth / and put hym selfe water
 in to the bacyn y was of stone / as men saye / and bare it
 and sette it befoze Peters fete / and kneled doune for to
 wasche theym. But Peter gretly abasshed & astonyed of
 that dede as no wonder was / fyrst forsoke to haue that
 seruyce of his lord as Inconuenient to hym. But after
 he herde his threfenyng that elles he sholde haue no par
 te wyth hym in blysse tozned his wyll in to better / & me
 kely suffred hym to do his wyl Now yf we giue here good
 entent to the dedes of our lord Ihesu cryste / & all that
 folowyth in this tyme / sothly we maye with grete won

Nota hu
militatē
domini

der he styred specially vnto the loue / and also drede of hym. For what was that too see the kyng of blyffe and hygh lord of mageste knele doune and bowe hym to the fete of a poore fylshar / and so forth to al other that there seten / and so with the blessed hondes wyllhe theyr foule fete / and after tenderly wyped them / and moze ouer deuoutly kyssed theym. Sothly he þ was soucrayne mayster of mekenes. Chemed vs in this dede / & taughte vs a perfyte lesson therof. And yet mozeouer in þ he dyde that same lowe seruyce to his traytour / comended soueraynly his passynge mekenes. But wo to that harde herte ye harder than the adamaunt / or ony thyng hardest / that melteth not / or softeth not with the hete of so grete fyre of charyte & profoude mekenesse. And that dredeth not þ lord of mageste in that dede / but ayenwarde fro wardly thynketh and procureth dethe & destruccion of him that euer was so Innocent & so true loupnge wherfore it is bo the wonder and dredful the grete benygnyte and mekenesse of our lord Ihesu / & the grete obstynacy and malyce of þ traytoure Judas / ayenwarde whan this waschyng was done in mystery as it is sayd. He wente agayne bp to the place of þ forsayd supper / and whan he was sette with theym / he tolde theym the cause of þ forsayd dede. And that was that they sholde folowe hym in mekenesse eche to other / as he gaaf them ensample that was theyr lord and mayster. And that they sholde not make the other fete but alsoo forgyue trespasses done to other & wyl and do good to other / as it is vnderstonde by his wordes that folowen after whan he sayd to them. If ye knowe these that I haue done to you / ye shall be blessed yf ye fulfyllle theym in dede. Here also after the fyrste

messe that was þ̄ paske lambe/as it is sayd before/whan
 they were washten and made clene he serued them with
 the seconde messe of his precyous body/that was deyn-
 te of all deyntes/as men b̄len in bodyly fedynge and fel-
 tes fyrste to be serued with boytous and homly nietes/
 and after with moze delycate and deynceous/wherof fo-
 lowith herafter towochepnge þ̄ thyrd̄e artycle/as anēst
 the thyrd̄e artycle of that h̄pest sacrament of Jhesus pre-
 cyous body. Lp̄fte we here our hertes soueraynly/and
 bethynke we inwardly wondtynge of that moost woꝝ/
 thy dygnacyon and vnsp̄ckable cl̄ ar̄pte/thrughe þ̄ whi-
 che he betoke hymselfe to vs/ & left̄e to vs in to mete and
 ghostly fode makynge and ordeynynge that precyous sa-
 crament in this maner. Whan he had washted his dysci-
 ples fete/and was gone vp agayne with them there he
 before sate at the souper as it is sayd before/as for an en-
 de of the sacrefyses of the olde lawe & begynnynge of the
 newe testament makynge hymselfe our sacrefyce/he to
 ke bꝛede in his holy handes/& l̄p̄ft vph̄is eyen to his fa-
 der almyghty god/& blessyd the bꝛede/and sayd the woꝝ-
 des of the consecracyon therouer/by vertue of the whi-
 che woꝝdes / bꝛede was toꝛned in to his body / & then he
 gaue it to his dyscyples and sayd. Take and ete for loth-
 thely this is my body that shall be taken and gyuen for
 you. And after in the same manere takynge the chalyce
 with wyne sayd / take and dꝛynke euerychone herof / for
 this is my precyous blode / that shall be oute shedde for
 you and many other in redempcyon of synes/& after he
 gaue them power of that consecracyon & to al prestes in
 them/and sayd thus do ye as ofte as ye take it in comme-
 moracyon and mynde of me Take now good hede thou

Tercius
 articulus
 Nota.

Bernard

crysten man/ but specyally thou preste/ how deuoutly/
how dplygently and truely thy lord Ihesus cryste ma-
de fyrste thys precyous sacrament. And after with his
blessed hondes mynystrred it and commyned that blessed
and his bploued meyne. And on that other syde take he-
de with what deuoute wonder fyrste they sawe hym ma-
ke that wonderfull and excellent sacrament. And after
with what drede and reuerence they toke it/ & receyued
it of hym. Sothly at this tynie they lefte all theyr kyndly
reason of man/ and only rested in true byleue to all that
he sayd/ & dyde byleue without ony doubte/ that he was
god & myghte not erre. And so must thou do that wylte
fele/ and haue the vertue & the ghostly swetnesse of this
blessed sacrament. This is that swete and precyous me-
moryale/ that soueraynly maketh mans soule worthy &
plesinge to god/ as ofte as it is duely receyued eyther by
true and deuoute medytacion of his passyon or elles and
that more specyally in sacramentale etynge therof/ wher-
fore by reson this excellēt gyfte of loue sholde kyndle ma-
nes soule and enflamme it all holy in to the yeger therof
oure lord Ihesu cryste. For there is no thyng that he
myght grue and lene to vs more derworth/ more swete
or more profytable thā hym self. For without ony doub-
te he that we receyuen in the sacrament of the aulter is
he that self goddes sone Ihesus that toke flesshe & blode
and was bozne of the byrgyne Mary/ and that suffred
deth on the crosse for vs/ and rose the thyrde daye fro de-
the to lyfe/ and after steyd vp in to heuen and Tytteth on
the faders ryght syde/ and that shall come at the daye of
dome/ and deme all mankynde. In whoos power is bo-
the lyfe and deth that made both heuen and helle/ and

that only maye saue vs or dampne vs etier without ende And so he þ self god & man is conteyned in that lytyll oost that thou seest in forme of brede. And euery daye is offred vp to the fader of heuen for our ghostly hele and euerlastyng sauycon. This is þ true byleue that holy chirche hath taughte vs of this blessed sacrament. But yet more ouer lete vs sytte a lytyl lenger at this worthy lordes borde Ihesus & take we hede Inwardly of oure ghostly fode & comfote more specyally of that precyous and moost deyntheous mete that is there sette before vs that is the blessed body of our lord Ihesus in this holy sacrament befor sayd. And so by inwarde consederacyon taaste we the swetnesse of thys heuenly foode haupnge fyrst in mynde the gracys & resonable makynge and ordinaunce of that blessed sacrament and after þ grete worthynes and merueylous werkynge therof in chosē soules to comfote and strengthynge of our fayth. And as agaynst the fyrste poynt we shall vnderstonde that almyghty goddes sone the seconde persone in trynyte / wplynge of his souerayne charyte and endles goodnes to make vs partyners of his godhede he toke our kynde and became man to make men as goddes and ferder more that he toke of our kynde that was fleshe & blode all he gaue to vs for our hele and our sauycon. For he offered to his fader of heuen vpon þ aulter of the crosse his blessed body for our reconcylyng and he shedde his precyous blode in to pryce for to bye vs out of our wretchid thraldome and too washe vs and make vs clene of all synne. And for as moche as he wolde that the mynde of that hye grete benefyce sholde dwelle in vs euerlastyngly he gaue to all crysten people his body in to mete and



his blode in to drynke vnder the lyknesse of brede & wyne in maner as it is said befoze in þ first makynge of this blessed sacrament. But now here beholde we Inwardly & take we hede/ what wondrynge it was to þ appostles thenne to see oure lord Ihesus very man as they were syttinge with them bodily/ & therewith holdynge in his hondes that self body in that þ semyd to theyr bodily syghte noughte elles/ but brede affermyng thus sothely. This is my body that shal be gauen for you. And also of þ that in the chalyce semed only very wyne. This is my blode þ shal be shedde for remysyon of our synnes. And so that self body that they sene with theyr bodily eye befoze them was sothly vnder þ forme of brede. And that self blode that was all hole in his body was there in the chalyce in forme of wyne. But then was not that brede as it semed/ & as it was befoze the wordes of consecracyon/ nor wyne as it semed in self maner/ but only the lyknes of the forme of brede and wyne conteynyng very crystes flesshe & blode as it is sayd. But what mannes wytte or reason myght comprehend at this tyme. Sothly none. And therfore the true appostles at this tyme lefte al their bodily reason & wytte/ & rested only in true byleue too theyr lordes wordes as it is sayd befoze/ sauf Judas þ was reprovued for his falschede & mysbyleue/ & therfore he receyued that blessed sacrament to his dampnation. And so done al tho þ ben now of his parte/ þ whiche falsly byleue/ & sape þ the holy sacrament of þ aulter is in his kynde brede or wyne as it was befoze the consecracyon/ by cause that it semyd soo to all theyr bodily felynge/ as in syght taast & touchynge/ þ whiche ben more reprouable as in þ parte thā Judas. For they sen

contra lol
i ar dos

not Ihesu bodyly besyde that sacramente as he dyde/ & therfore it is lyghter to them for to byleue/ and moze to theyr dampnacyn on yf they byleue not as god hym selfe and holy chirche hath taught/ namly sythen that true te chynge of this blessed sacrament hath be holde stedfastly so many hūdred yeres/ & of so many holy men/ matters cōfessours & other ture crysten men yf whiche in to theyr laste dayes stode without doubte in this sayth/ & deyed therein. The whiche is this in fewe wordes yf yf sacramēt of yf aulter duely made by vertue of crystes wordes/ is veray goddes body in forme of brede/ and his veray blode in forme of wyne. And though that forme of brede & wyne seme as to al the bodyly wyttes of man brede and wyne in his kynde as it was before. Neuertheles it is not so in sothnes/ but only goddes flesshe & blode in substance/ soo that yf accydents of brede and wyne wonderfully and myraculously agaynst mannes reason and the comyn order of kynde ben there in yf holy sacrament with theyr kyndly subiect and veray crystes body yf suffred de the vpon the crosse is there in that sacrament bodyly vnder the forme and lyknesse of brede & his veray blode vnder lyknes of wyne substancially and holy without ony feynynge or decerte. And not only in fygure as the fals heretyke sayth. These termes I touche here so speccially by cause of yf lewde lolar des/ that medlen them agaynst te the sayth falsly. And moze ouer thys before sayd saythe of holy chirche touchynge thys excellent and holy sacrament taughte by holy doctours and worthy clerkes/ is confermed by many maneres of myracles/ as we reden in many manere bookes/ and heren aldaye preche and taughte. But here laugheth the lolar des/ and scoweth

Ides sa:
cramēt.

Nota

neth holy churche in allegaunce of suche myracles holdynge the but as madde tales & feyned Illusions. And by cause that he tasteth not the swetnesse of this precyous sacrament nor felyth þe gracypous werchynge therof in hym self therfore he loueth not þe ony other doth but here in cōfessyon of all fals lollardes & in cōfort of all true louers & worshyppers of this holy sacrament & pyncypally to the lounge & honoure of the hye auctour & maker of our lord Ihesus I shal saye more ouer som what in specyall that I knowe sothly of þe gracypous werchynge in sensyble felynge of this blessed sacrament the whiche merueylously werchynge and felynge aboue comyn kynde of man shewyth & proueth soueraynly þe blessed bodyes presēce of Ihesu in that sacramēt. There is one persone þe I knowe lyuynge & petauētūre there ben many that I knowe not in the selfe degree or hygher the whiche persone oftymes whan oure lord Ihesus vouche sauf to touche hym of his grace in trectynge of that blessed sacrament with the Inwarde syght of his soule and deuoute medytacyon of his presyous passyon Sodeynly felyth also shed in to þe same body a Joye and lykynge that passeth withoute comparyson the hyghest lykynge that ony creature maye haue or fele as by waye of kynde in this lyfe though the whiche Joye and lykynge al the membris of the body enflammed of soo delectable & Joyefull hete that hym thynketh sensyibly all the body as it were meltynge for Joye as waxe dooth agaynst þe hote fyre soo ferforth that the body myght not bere that excellent lykynge but þe it sholde bitterly faylle ne were the gracypous keepynge and susteynyng of the to which oure lord Ihesu aboue kynde. O lord Ihesu in what

delectable paradys is he for the tyme that thus felyth & blessed bodyly presence of the in & p:ecyous sacramente/ through the whiche he felyth hym sensyibly with vnspeka ble Joye as he were Joyned body to body. Sothly I tro we & there maye no man telle it or speke it. And I am sy ker that there maye no man fully & sothfastly knowe it/ but he that in experyence felyth it. For without doubte this is specyally that hydde manna/ that is to saye & aun gels mete that no man knowith/ but he that felyth it. As saynt Johan wytnessyth in his apocalypse And he & sothfastly felyth it/ maye well saye with Dauid the pro phete souerainly reioycyng body & soule herte & flesshe n god alyue. O lord Ihesu how moche is the multytude of thy swetnesse that thou hast hydde to them that in true loue drede the Thus haue I vnderstonde of & for sayd gracypous wonderful & myraculous worchynge of our lord Ihu shewyng sensyibly his blessed delectable bodyly presence in & moost excellent sacrament of the aw ter in manere as the forsayd persone & felte it myght tell it so in party/ & as I coude shortly and imperfectly wry te it. The whiche myraculous worchynge to my vnder stondyng haupnge cōsyderacyon to al circūstaūce therof passeth many grete myracles & we rede shewed in this holy sacrament. In as moche as the wytte of that body ly felynge/ passeth incertayne & wytte of syghte/ & hathe lasse of straunge lyckenes and moze of the self sothfast nesse. For what tynie that oure lord Ihesus cryste ap pered in that blessed sacramente to strengthynge of by leue/ or to comforte of his chosen derlynges/ cyther in lyf knes of a lytyl chylde/ as he dyde to saynt Edward kys ge and confessor/ or elles in quantyte of flesshe all blo/

Quam
magna
multitu
do dulce
dinis

dy/as it is wytten in the lyfe of saynt Gregory / & other
 places. Soth it is þ that bodyly lyknes seē in that quan-
 tyte / accordeth not with þ veray bodyly quantyte and
 shap of our lord that henge on the crosse / and that is so-
 thly in that sacrament fro þ bodyly syghte. But he that
 felyth that gracypous gyfte before sayd / hath no straunge
 bodyly syghte of ony lyknesse other than sacramente in
 true bylene / but in his soule lyghtned through specyal gra-
 ce / he seeth inwardly with souerayn Joye that blessed bo-
 dy of Ihesu cyrst ryght as he henge on the crosse with-
 out ony decepte / & therewith in þ body. Also he felyth sen-
 sybly the bodyly pzeience of our lord Ihesus in manere
 as it is said before with so grcte Joye & lykynge þ there
 can no tonge telle it fully / nor herte vnderstonde it / but
 only he that felyth it. And as it semyth that Joyfull fe-
 lynge in the body is lyke to þ / that holy chirche syngeth
 of the appostles & dyscyples at the feest of penthecoste
 whan the holy ghost was sent to them sodenly in the ly-
 knes of fyre withoutforth & vnspekable Joye in their bo-
 dyes within forthe / that is / þ theyr bowels fylled with þ
 holy ghoste. Joyed soueraynly in god. And so maye he þ
 hath that forsayd gracypous gyfte / sothly saye in that ty-
 me with Dauid in specyal maner / and hyghe gracypous
 felynge. My herte and my fellshe reioyced theym soue-
 raynly in to the pzeience of god alyue Ihesus. That ble-
 ssed be he cuer and soueraynly for this hye feest of grace
 to mā. But now sease we here awhyle of this delectable
 ghostly shewynge & treatynge of this moost depnteous
 & pzeio is mete / and take we hede ferdrin:ore to the no-
 ble lesson that oure lord Ihesus taughte his dyscyples
 therewith after that worthy supper / that is the fourth ar-

Implicita
gaudent
viscera.

tytle beforesayd with purpose yet yf our lord wyll sende
 grace to touche more of his precyous sacramente/ and y
 atte laste ende of thys booke as in conclusyon of all the
 blessed lyfe here bodyly of our lord Ihesu accor dyng
 with the gracypus and resonable ordynaunce of holy ch
 rche of the worthy and solempne feste of this blessed sacra
 mente as in a parfyte conclusyon of all the festes of our
 lord Ihesus/ whos name be blessed euer withouten ens
 dyng. Amen Ferdermore to wchynge þ fourth artycle
 take hede thou crysten soule that haste ony lyght within
 the of the fyre of loue/ how this souerayne seole mayster
 Ihesus made to his disciples a noble sermon ful of ghost
 ly swetnesse and brennyng coles of loue & charyte. For
 whan he had gyuen that blessed sacrament to his dysc
 ples/ & amonge other of his charyte to his enemye that
 wycked Judas/ he sayd to hym/ that thou purposest to do
 do it anone. As who sayth. I wote where aboute thou arte
 and therfore delyuer the by tyme/ vnderston dyng
 his by trayenge/ but there was none of his other dysc
 ples that wiste too what ende Ihesus sayd tho wordes.
 And anone this cursed traytour wente forth to þ prync
 ces of prestes/ to whome he had solde hym þ wenel daye
 befoze as it is sayd/ and asked of theym compaignye to ta
 ke hym. And in the meane tyme our lord Ihesus made
 this forsayd longe and worthy sermon to his dyscyples.
 Of the whiche profytable sentence comendynge peas
 se to hys dyscyples/ we maye vnderstonde all the effecte
 comprehended shortly that he enformed theym specyally caritas
 ly and taughte vnto theym wyth pease thre pryncypall mādatū
 vertues. That is for to save/ saythe hope and charyte. nouū do.

qd facis
 fac ciu?
 Nota
 Bernard

vobis in whan he sayd. I geue you a newe maundement / & that
 hoc cogno is that ye loue togyder. And also in this one thyng so
 scant om ueraynly all men shall knowe that ye ben my dyscyples
 nes qdm yf ye haue loue eche too other / & also after how they shol
 Si diligi de truly kepe thys charyte by worchynge in the loue of
 tis me hym. He sayd to them thus. If ye loue me kepeth my hel
 tes. And also after who soo louyth me he shall kepe my
 worde / and thenne shall my fader loue hym and we shal
 come to hym and dwelle with hym. And in other dyuer
 se places specyally he commended to theym charyte and
 pease as a pryncypal by quest in his testament at this ty
 me / the processe of the gospell telleth. In fayth also he en
 formed them / and stabled them more perfytlly in byleue
 of his godhede sayenge in these wordes We not your her
 te troubled and drede it not / for as ye byleue in god / so
 ye must byleue in me. And after he taught them in this
 byleue that fader & he ben one god. And though he be
 lesse than the fader after f manhede / netheles he is euer
 euen with the fader after the godhede. And therfore he
 reprehended Phylp that bad hym shewe them f fader
 and sayd / that who that seeth hym seeth the fader. And
 after in cōclusyon of this fayth / he sayd to his dyscyples
 Byleue ye not f I am in f fader & the fader in me elles
 for tho werkes f ye seen byleuyth. In hope also he cōfo
 ted them in many maners / and fyrst touchynge the effect
 of prayer / sayenge to them in these wordes. If ye dwelle
 in me / and my wordes dwelle or abyde stedfastly in you
 what so euer ye wyll aske / it shall be gyuen to you. Al
 so he comforted theyr hope agaynst trybulacions and
 hate of f worlde / sayenge thus. If the worlde hate you /
 wytyth well that it hateth me fyrste before you. And soo

Fides nō
 turbetur
 cor vel

qui bidet
 me bidet

forth as the texte tellyth com fortynge theyr hope in pa-
 cyence of persecucion by ensample of him self / that was
 theyr lord. In the thyrde maner he comforted them to
 hope without dyspeyre by cause of þ̄ withdrawynge fro
 them his bodyly presence / tellynge them befoze that they
 sholde haue grete sorowe for thabscence of hym though
 his herde dethe. But afterwarde that sorowe sholde be
 toyned in to endles Joye by his gloriuous resurreccyon /
 and ascencion to the fader / & sendynge of the holy ghost
 to them / the whiche sholde soueraynly comforte thes in
 all dyscase / and teche them al sothfastnesse. And thenne
 he concluded in these wordes. All these foresayd wordes
 I haue spoken to you vnto that ende that ye haue pres
 in me. In the worlde ye shall haue sorow and anguish /
 but trusteth well by sad hope. For I haue ouercome the
 worlde / as who sayth / and so shal ye. And after this our
 lord Ihesus tourned his spekyng to þ̄ fader / lyftynge
 by his louely eyen to heuen / and comendynge fyrst hym
 self after the manhede / and after prayenge tenderly for
 his dyscyples. And ferdermore prayenge not oonly for
 them / but also for all them that sholde byleue on hym af-
 ter thorough theyr worde And in to that ende at last they
 all myght be oned togyder in true loue and charyte / as
 the fader in the sone / and the sone in the fader / so they all
 in one god / fader / and sone / and holy ghost. O lord Ihe-
 su how wonderfully percede these foresayd wordes þ̄ her-
 tes of thy dyscyples. For sothly they loued the so feruently
 that they myght not haue borne them ne had ben þ̄ spe-
 cyall preseruyng of thy grace. And who soo hath grace
 Inwardly to bethynke and dilygently to dyscusse all þ̄
 processe of this blessed & worthy sermō / skylfully he shal



he styred in to the breennyng loue of our lord Ihesu crist
te/and lykyngly rest in the swetnesse of his blessed doc-
tryne. And on that other syde/who so takyth hede to his
disciples how they stonde sorowefully hangynge doune
theyr hedes/and wepyng and hyghly syghynge/reso-
nably he may be styred to grete compassyon/and specys-
ally for Johan/that was famylyer moost with Ihesus/
and that toke good hede specyally befoze othet to al that
Ihesus spake/as he was chosen by specyall grace oonly
to wete sothly the forsayd swete wordes of Ihesu to edy-
fyenge of all holy chirche/and our hyghe comfote. Fer-
dermore amonge othet wordes of Ihesu/we reden that
he sayd to his discypples. Ryseth vp and goo we hens. O
dere god. what drede entered thenne in to them/not kno-
wynge whether they sholde goo/and gretly dredynge
of hys departyng fro theym. Neuertheles he spake to
theym after fulfyllynge the processe of his sermon goyn-
ge by the waye and they besely takynge hede to it. Now
beholde how the discypples folowen hym/and in maner
of chykens that foloweth the henne/and putteth her by-
derwarde and thyderwarde for to come vnder his wyng-
ges soo they besyden theym now one/and now a nother
to here & to be next hym/& y he suffred & lyked well. At
last whā this sermon was done & al mysteryes fulfylled
he wente wthē in to a yerde or a gardyne ouer y water
of cedron ther to abyde his traytour Judas & othet ar-
med men/whetof it shail folowe herafter in the processe
of his passion. Here maye we haue in mynde y our lord
gaue vs ensāple in this euētyde & nyght of. v. grete ver-
tues/y is to saye. fyrste of profounde mekenesse as it is
sayd in y wallchynge of his discypples sete. After of souera

pñe charyte in the excellent sacrament of his blessed bo-
 dy & in that swete sermon ful of bresyng coles of chary-
 te. And the thyrde of passynge pacyence in soo benygne
 suffrynge of his traytout & al dyspyte done to hy after.
 The fourth of perspyte obedyence in takynge wylfully y
 harde passyon & bytter deih after h faders wyl. And h
 fyfth of deuoute prayer cōteyned .iii. tymes in longe &
 feruent prayenge & his precyous blode shedynge. In h
 whiche .v. vertues he graūt vs grace to folowe h Jhe-
 sus y blessed be euer without ende. A M C A

prefacō



Thus endeth the contenplacyon for the thursdaye/ & after foloweth þ passyon/ þ longeth specially to frydaye:

Of þ passyon of our lord Ihesu/ & fyrst of his prayer and takynge at matyn tyme. Ca.

xl.

A the begynnyng thou þ desyrest to haue sorowfull compassyon thowgh sentence inwarde affeccion of the paynfull passyon of Ihesu/ thou must in thy mynde departe in maner for the tyme the myght of the godhede fro the kyndly Infyrmyte of the manhede/ though it so be in sothnes that þ godhede was neuer departed fro the manhede. For ther ben many soo blynded ghostly by vnreasonable ymagynacyon of the myghte of þ godhede in Ihesu/ that they trowe not that any thyng myght be paynfull or sorowfull to hym/ as to a nother comyn man/ that hath only the kynde of man/ and therfore haue they none compassyon of þ paynes that he suffered/ supposyng that for as moche as he was god/ there myght noo thyng be agaynst his wyll or dete hym/ but therfore heragaynst for to haue true ymagynacyon and Inwarde compassyon of the paynes and the passyon of our lord Ihesu veray god and man/ we shal vnderstande þ as his wyll was to suffre the hardeste dethe & sorowfull paynes for redempcyon of mankind/ soo by the same wyll he suspendethe in all his passyon the vble and the myght of the godhede fro the Infyrmyte of the manhede no more takynge of for the tyme/ than hath a nother tender & delycate man only after þ kynde of man/ wherefore thou shalt ymagyne and inwardly thynke on hym in his passyon as of a fayre yonge man of þ age of. xxxiii.

pere beyng the fayrest the wyldeste the moost ryghtwis
 in luyng / and moost goodly and innocent that euer
 was or myght be in this worlde / soo falsly accused / soo
 enuyously pursued / soo wrongfully demed / and soo dys-
 pytously slayne / as the processe of his passyon after tels
 leth / and all for thy loue. Also vnderstonde as clerkes
 sayen and reason techeth that in his bodyly kynde of mā
 he was of the clemnest complexyon that euer was man
 or myght be / wherfore he was the more tender in the bo-
 dy / and soo folowyth that the paynes in the body were
 the more sore and bytter / and the harder to suffre thenne
 sythen he tooke noo socour of the godhede / but only suf-
 fered astry kynde of the manhede. The leest payne that
 he had was more paynfull too hym / than it myght ha-
 ue be to ony other man / wherfore haupng this in myn-
 de fyrste to styrng of the more compassyon. Ferder
 more after the processe of Bonauenture who soo despy-
 reth wyth the appostle Poule to be Joyfull in the crosse
 of oure lorde Ihesu Cryste / and in the blessed passyon /
 he muste wyth besy medytacyon therein for the grete
 mysteryes and all that longe and grete processe therof
 yf they were Inwardly consydred wyth all the Inwar-
 de mynde and how beholdyng of mannes soule / as I
 fully trowe / that they sholde byng that beholder in to
 a newe state of grace. For to hym that sholde setche the
 passyon of oure lorde Ihesu Cryste wyth all his her-
 te and al his Inwarde affectyon / there sholde come ma-
 ny dououte felynges and styrng that he neuer sup-
 posed before. Of the wyche he sholde fele a newe compas-
 syon and a newe loue. Haue nowe ghoolly comforte
 thourgh the whyche he sholde perceyue hym self torned



as it were in to a newe state of soule in the whiche astate
 the forsayd ghoostly felynge sholde seme to hym as a
 nerrest and party of the blyss and Joye to come And
 for to gete this astate of the soule. I trowe as he that is
 buccunynge and blaberynge / that it behoueth to sette
 therto all the sharpnesse of mynde with wakynge eyen
 of the herte / puttynge awaye and leuyng all other cu/
 res and besynes for the tyme and makynge hym self as
 presente in all that befell aboute the passyon and crucy/
 fyxpon affectuously / bysly / auyledly / and perseueran/
 tly / and not passynge lyghly / or with teddyous heuynes
 but with all the herte and ghoostly gladnes / wherfore yf
 thou that redest or herest this boke / hast here before be/
 sylly taken hede to tho thynges that haue be wyrtten and
 spoken of the blessed lyfe of oure lord Ihesu cryste in to
 thys tyme. Noche more now thou shalt gader all thy
 mynde and all the strength of thy soule too tho thynges
 that folowen of his blessed passyon. For here specyally is
 shewed his hys charyte / the whiche resonably sholde all
 hooly enflamme and brenne our hertes in his loue. Goo
 we now thenne too the processe of his passyon / takynge
 hede and makynge vs in mynde as presente. to all that
 folowith. And fyrste beholdynge how after the processe
 of the gospel of saynt Johan oure blessed lord Ihesus
 Cryste after that noble and worthy supper was done /
 and that that noble and fructuous sermon ended / wher
 of it is spoken in the nexte chappter before / wente with
 hys dyscyples ouer the vater of Cedron / in too a gar/
 dyne / in too the whyche he was wonte ofte tymes too
 come wyth hys dyscyples. And there he badde theym
 abyde and praye. And ferdermore takynge with hy his

processus
 passionis
 Bernardi
 Nota.

the specyall secretoryes. That is to saye. Peter. James
 and Johan. And tellynge theym that his herte was beset
 up and sorowfull vnto the dethe. Badde them there abyde
 and wake with hym in prayers. And soo a lytyll set
 der fro theym as aboute the space of a stone caste vpon
 a lytyll hylle. Mekely and reuerently knelynge vpon his
 bothe knees made his prayer to þe fader deuoutly in maner
 as it foloweth after. But here abyde we a lytyll why
 le / and take we hede with a deuoute mynde of this won
 derfull dede of our lord. Jhu sochly worthy to be had in
 mynde in Inwarde sorowfull compassyon. For lo now
 he prayeth to the fader mekely / and that for hym self / as
 we rede that he hath oft befoze prayed. But thenne for
 vs as for our aduocat / wherefore we sholde skylfully be
 styred to Inwarde compassyon and wonder here greatly
 of the lowest mekenesse / and of the moost perfyte obe
 dyence and of vnspcakable charytee of god shewed to vs
 And fyrste of his profounde mekenesse / consyderynge
 hym that is veray god / euen with the fader almyghty /
 and euerlastyng / soo as it were forpetyng hymself as
 god / and soo lowely prayenge as a nother comyn man
 of the people. Also take hede of his moost perfyte obdyen
 ce. For what is he that prayeth Soothly he prayeth the
 fader / yf it be his wyll that he be not slayne / and put to
 that harde dethe / and yet wyth the fader and he hath o
 denyed too take that dethe for man kynde. And so he pra
 yeth the fader / and yet he is not harde after hys wyll /
 that is too saye after one maner wyll that was in hym.
 For there was in hym thre manere of wyll / that is too
 saye. fyrste the wyll of the flesshe / and the sensuallite /
 and that grutcheth and dradde it / and wolde not glad

R. pfū
 dissimant
 humilitas
 teni.

.ii.

R. pfū
 dissimam
 obediens
 clam.

A. tripli- ly suffre dethe. Also þ̄ wyl of reason/ and that was obey-
cē volun- saunt & assentynge/ as the prophete ysaye sayth of hym.
tē in xpo He was offred vpon the crosse to the fader/ for soo was
his wyl. And the thyrde was the wyl of þ̄ godhede/ the
whiche gaue the sentence of his passyon/ and hadde in al
manere to be done/ wherfore in as moche as he was bes-
ty man/ he dradde as man after the fyrst wyl/ and was
thenne in grete anguysshe. And therfore Inwardly ha-
ue compassyon of hym/ in as moche as thou mayst with
al thy herte. For loo the fader wyl vtterly that he be slay-
ne and dede/ and not withstondynge that he is his owne

Oblatus
est q̄a ip̄e
vluit.

Propro
filio suo
nō pepcit
.iii.

A. indica
bilē caris
tatē pris
& filii.

Nota dñi
Ihū oīs
nem.

Exaudi
dē oīs
meam.

dred loued sone/ yet he spared hym not/ but gryneth hym
to the dethe for vs all. And oure lord Ihesus cryste ta-
keth wrekely that obeydēce and fulfyllerth after in dede
as the processe of his passyon wytnessyth fully. In the
thyrde poynt boholde the vnspekable charyte of the fa-
der and the sone shewed to vs that owith worthyly to
be hadde in Inwarde compassyon and hpe wonder and
wozshyppe. For oonly for oure sauacyon/ this herde de-
the is beden of the fader/ and taken of the sone. Beholde
now how he prayeth longe tyme knelynge vpon þ̄ groun-
de/ he spekyth to þ̄ fader/ and sayth in these maner wo-
des. My dere fader all myghty and full of pyte and mer-
cy. I belete the that thou here my prayer/ and dyspyse
not my bedde/ boholde me/ and here me. For I am sozry ni
myn exercyse of vertue/ shwyng to myn enmyes pacyē-
ce and charyte/ and they not mended/ and soo my spyry-
te is in anguysshe wythin me/ and my herte greuoufly
dystourbled/ wherfore bow thyne ere to me/ and take he-
de to the voys of my bedde. It lyked the fader to sende
me in to þ̄ woꝛlde for to make a seth for the wꝛonge that

was done of man to you / and anone atte your wyll and
 byddhge I was redy and sayd. Loo I goo / and soo thy
 soothfastnesse / and thy hele I haue declared and she-
 wed. And I euer pooze and in dyuerse traueylles fro
 my youth dooyng thy wyll / and all that thou haste be-
 den me. Am now redy to fulfyll vnterly those thynges
 that yet ben to be done / and ful ended. Thou seest fader
 the malyce that myn enmyes haue conspyred agaynst
 me / and how I haue euer done those thynges that ben
 pleasaunt to the / and done good and benefyces to them
 that hated me / and they agaynwarde haue rewarded
 me euill for good / and hate for my loue. And soo they ha-
 ue corrupte my dysciple / and made hym theyr leder to
 destroye me / and haue solde me / and sette my pryse in.
 xxx. pens. Good fader I beseeche the that thou doo a-
 waye fro me this cuppe of sorowe and bytter passyon /
 that is ordeyned to me to drynke. And elles be thy wyll
 fulfylled. But my dere fader ryse vp in to helpe and haf-
 te the to socour me atte my nede. For be it soo fader that
 they knowe me not thy sothfastnes sone / neuer theles sy
 then I haue ladde amonge them a ryght wys and In-
 nocent lye And also done too them many good dedes /
 they sholde not be soo cruel and malycious agaynst me.
 Haue in mynde good fader / how I haue stonden in thy
 syght for to speke euer the good of them. But loo now
 they yelden euill for good / and haue ordeyned the by-
 lest dethe for me / wherfore thou lord that seest al thyns
 ge ryse in to my helpe and leue me not. For grete trybu-
 lacyon is now nyghe / and there is none that wyll and
 maye helpe but thou alone. And after this prayer oure
 lord Ihesus Cryste tomyng agayne to his dysciples

Veritatem
 tuam salu-
 tare tuum
 dixi.

Transfer
 calicem istum
 a me.

Recordas
 re quete
 rini in con-
 spectu tu-
 o.
 Domine tri-
 bulacio

pria est

Nota

¶. cōtra
ipaciēcie
am nō s
iam.

to his dyscyples / woke theym / and comforted them yet
to praye / este the seconde tyme / and the thyrde tyme toz
ned agayne to his prayer in dyuers places a lytll fro o
ther / as in the space of a stones caste / lyghtly wythout
grete strengthe / and cotynued the forsayd prayer to the
fader / addynge too and sayenge. fader ryght wys yf it
soo be / that thou hast ordeyned and wylte in all maner
f I suffre the dethe vpo the crosse / thy wyl be fulfyllid.
But I recomende me to the fader and my swete mos
der and my dyscyples / the whiche I haue kepte in too
this tyme / all the whyle I haue been dwellynge wyth
theym. And with this prayer that precyous and holpest
bloode of hys blessed body by kyngde oute in manere of
swete / dropped doune to the erthe habundantly in that
grete agonye and harde batayle. Soothly here is grete
matere of sorowe and compassyon / that oughte to stre
the hardest herte that is in this worlde to haue Inwar
de compassyon of that grete and souerayne anguyll
that our lord Ihesus cryst suffered in that tyme / & for
oure sake for by the godhede he sawe the hardest and so
uerayne paynes that were to come in his body And ther
fore after the manhede his tender body for fere and ang
guylle brake oute vyolently on blode. Take hede also
here that is specyally to be noted / agaynst oure Inpa
cyence. Now oure lord Ihesus prayeth thre tymes / o
he hath answered fro the fader. But thenne at the thyrde
tyme whan our lord Ihesus was in soo grete anguyll
of spyryte as it is sayd. Lo the prynce of good gaungels
Mychaell stondynge by hym / comforted hym and sayd.
Heyle my lord Ihesu / your deuoute prayer and your
bloody swete I haue offred and shewed it to the fader in

syghte of al the blessed courte. And we al fallynge doune
 before hym/haue besoughte hym to putte away fro you
 this bytter drynke of your passyon. But the fader ans-
 wered/and said. My dere loued sone knoweth wel/that
 the redempcyon of mankynde/the whiche we desyren
 soo of our hyghe charyte maye not be fulfylled and done
 soo conueniently and reasonably/without shedynge of
 his blode whetfore yf he wyl y hele of soules it behouyth
 hym to deye for theym. And therfore my lorde what des-
 meye now in this mater. Our lorde Ihesus answered
 thenne to the aungell. I wyl in all manere the hele and
 the sauacyon of soules. And therfore I chele rather to
 suffre the dethe/where thozuth the soules that the fader
 hath made vnto his lykenes may be saued/Then I wol-
 de not deye/and the soules ben not agayn bought/whet-
 fore my faders wyl be fulfylled/And then sayd the aun-
 gell to hym/be then now of good comfort my lorde/and
 werche manfully. For it is semely to hym that is in hygh
 degree/to do grete thynges and worthy and to hym that
 is a manfull man to suffre harde thynges. For tho thyng-
 ges that ben harde and paynfull shall soone passe/a tho
 thynges that ben Joyefull and glozyous shall come af-
 ter/the fader sayth that he is and shall be with you/and
 that he shall kepe your dere moder and your dysciples at
 your wyl. And shall yelde them sauf agayn to you/and
 soo the goode meke lorde Ihesu cryste tooke benygnyly
 this manere of comforte/and that of his creature/cons-
 syderynge hym selfe after the kynde of man lasse in wo-
 thynesse than aungels for the tyme of decedly lyfe in this
 worlde/and so he was sorowfull as man. And so he was

R. cōfor-
 tacōem
 angeli

conforted of the aungels wordes as man / and soo he to
ke his leue of hym / prayenge hym to recomende hym
to the fader / and all the court of heuen. And thenne this
thyrde tyme he rose vp fro his prayer all his body bloody
whome thou mayst beholde with Inwarde compassyon
how he wyppeth his body. Or elles paraueiture waschith
hym pruely in the ryuer. And soo gretely pynd in his
body and that is reuerently to be had in sorowfull com-
passyon. For withoute grete bytternesse of sorowe this
myghte not be falle to hym. Neuertheles doctours and
wyle clerkes saye that our lord Ihesus cryst prayed the
fader in this maner / not only for drede of his passyon /
but also for the grete pyte and mercy that he had of his
fyrste people the Jewes / sorowynge that they sholde be
loske by occasyon of his dethe. For they sholde not haue
slayne hym / namely sythen he was of theyr kynne / and
was also conteyned wyten in theyr lawe as cryste to co-
me. And therwith shewed theym soo many grete benefy-
ces / wherfore he prayed the fader too this entent thus.
My fader yf it maye be with the hele and the sauacyon
of Jewes / that the multytude of other folke be tozned to
byleue. I forsake the passyon and the dethe. But yf it be
nedefull that the Jewes be blynded in theyr malyce / soo
that other folke maye haue syght in true byleue / not my
wyll / but thynne be fulfylled and done / that is to saye af-
ter the fyrste maner of wyll in hym as it is sayd before.
After this he came to his dysciples & sayd to them. Now
slepeth and resteth / for they had slept a lytyl before there
Sothly he is a good herde for he was full wakely and
bely upon the keppnge of that lytyl folke hys byloued
dysciples. O true loue / he loued theym in too the vt-

terest that in so grete anguysshe and soo bytter agonye
was soo hely to procure theyr hele and theyr reste.

¶ How our lord Ihesu cryste was taken and by tray-
ed, of Judas. Ca. xl.









¶ Henne sawe our lord after hys aduersaries co-
mynge wyth torches and armes and yet he wol

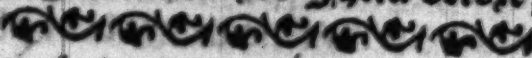
de not wake his dyscyples tyll they came nyghe theym. And thenne he sayd to theym / it suffyseth now / ye haue slepte ynough. Loo he that shall bytrape me is nyghe at honde. And therwith came that wycked Judas the fals tratour and worste marchaunt befoze them / and bodyly kyssed that Innocent lambe his lozde Ihesus. For it is wyrtten in the maner of custome that oure lozde bled of his grette benygnyte / was / what tyme his dyscyples were sent forth / atte theyr comynge agayne for to receyue them in louely kyss. And therfore that tratour went befoze / and kyssed hym / as who sayth. I am not come with these armed me but in maner as here befoze. I was wont / at myn ayen comynge and said. Heyle mayster. O be ry traitour / take now good hede to our lozde Ihesu / how pacyently / & benyngly he receyueith that fals feyned clippyng and traytours kyss of that vnselely disciples / whose fete he wyll he a lytyll befoze of his souerayne meknelsse / and fedde him with that hyghe precyous mete of his owne blessed body thozugh his vnspcakable charite. And also beholde / how pacyently he suffreth hym self to be taken / bounde & smyten / and woodly lad forth as though he were a theyf or a wycked docer / and in all maner vnmoghty to helpe hym self. And also take hede / how he hath the inwarde sorowe / and compassyon of his dyscyples fleenge fro hym / and exryng. And also thou mayste see here grette sorowe of theym how agaynst theyr wyll by freylte of mannes drede they gone from hym makynge grette mournynge / and wyth hyghe syghynge as faderles chylderin not wytyng what to doo. And yet was there sorowe meche more seenge there mayster and lozde soo bylaynly ferde wyth. And the hell houndes dra

wynge hym as a beest to sacrefyce/ and hym as a meke
lambe withoute resistance folowynge. Now ferdermore
beholde how he is ladde of those vilest wretches fro that
cyuer vp towarde the cyte of Iherusalem. And that hal
tely and wily grete payne/ haupnge his hondes bounde
behynde hym as a theyf gyrded aboue his cote/ but not cu
ryously. And his mantell drawen fro hym/ and goynge
bare hede and stoupyng for the grete haste and traueyl
le & they wade hym to haue. And whan he was brought
before the prynces of prestes and the scribes and the al
dermen that were thenne gadred abydyng his comyn
ge galdde were they thenne examynynge hym and ap
posynge sothly in many questyons/ and procurynge fals
wytnesse agaynst hym and spyttyng on his holy face/
and hydyng his eyen/ they buffeted hym scornynge and
sarynge. Prophecyse now and telle vs who smote the las
te. And so in many maners they vexed and tormented
hym/ and he in all shewed hyghe pacience/ wherfore he
re we owe too haue Inwarde compassyon of al that he
suffred soo for vs. Atte laste the grete maysters wenten
theyr waye/ puttynge hym in to a manere of pylson thes
re vnder a losse/ and there they bounde hym to a stonen
pyler as men saye that haue seen it. And also there they
left wyth hym somme armed men to kepe hym for mo
re syker nesse/ the whyche all that nyght vexed hym in
scornynge and shrewde wordes/ abredgynge hym and
repyrynge in these manere wordes as we resonably
maye suppose / and weneste thou for too be better and
wyser thenne our prynces and also maysters of the law
What vnwytte and also foly was that in the for to repze
hende them/ thou shouldest not haue be so hardy ones for

to haue opende thy mouth agaynst them / but now thes
weth thy lewde wytte. For now thou standeste as it be
semyth to suche as thou arte without doubte. Thou ar
te worthy þ dethe / and therfore thou shalte haue it. And
soo all that nyght now one and now a nother by wordes
and dedes scorned hym and reproued hym. Take hede
also on that other syde of our lord Ihesus as Chamfast
pacyently in scylence holdynge his pease too al that they
putten vpon him / castynge doune towarde the erthe his
chere / as though he were gilty and taken in blame / and
here haue we inwardly compassyon. O lord Ihesu in
whos bondes arte thou now comen / how moche is thy
pacyence. Sothly this is the houre and the power of der
kenesse. And soo stode he bounden vnto that pyler vnto
the morow. In þ meane tyme Johan that had folowed
our lord wente to our lady and Mawdleyne and other
of her selawes that were þ tyme gadred in mawdleyns
hous / where he had made þ supper befoze / and tolde the
all that was befall of oure lord and his dyscyples / and
thenne was there vnspekable sorowe cryenge and we
pynge. Take now gode entent to them / and haue com
passyon of theym / for they ben in the gretest dysleale and
hyghest sorowe for theyr lord. For they sene now well &
fully trowe that he shall be dede. At laste our lady dre
we her by her self / and tozned her in to prayer / and sayd
Moost worshypful fader moost pyteous fader / & moost
mercyfull fader I recomende to you your owne and
myn derest loued sone. Good fader be not to hym cruell
sythe ye be to all other benygne fader euerlastynge whe
ther my dere sone shall be dede. Sothly he dyde neuer es
uyll. But ryghtwys fader yf ye wyll the redempcyon of

mankynde. I byseche you yf it maye be fulfylled by ano-
 ther maner / & þ my sone be not dede yf it be your wyll.
 so: all thyng is possyble to you he helpyth not hymself
 by cause of youre obedyence / but hathe in manere for
 sake hym self / & made hy as feble & vnynghty amonge
 his enemyes / wherfore mercyful fader helpe ye him and
 delouer hym nie agayne fro theyr hōdes / & grue hy me
 agayne. By suche manere wordes prayd our lady for
 her sonne with all her myghte of soule and in grete sorow
 we. And therfore haue we pyte of her / whome thou seest
 in soo grete afflyccyon.      



Of the byngynge of our lord Ihesu before pylate
at prymer. Ca.  cl.

Thomas London.

The frydaye erly on the morowe the prynces &
soueraynes of the people came apane to the for-
sayd place where they had lefte our lord Ihesu
criste / and made his hondes be bounden behynde hym
and sayd thus to hym. Come nowe with vs come theyf
to thy dome / for this daye thy wyckednes shall haue an
ende / and nowe shall be knowen thy wysdome. And soo
they ladde hym forth to pylate the Justyce and he solos-
wed them as an Innocent lambe. And whan his mo-
der and Johan and other women of her company that
wente oute erly for to here and see of hym / metten with
hym atte a crosse waye / and sawe hym with soo grete a
multytude of people ladde as a theyf / and soo foule and
dyspytously ferde with / with how grete sorowe they we-
re thenne fulfylled it myght not be spoken. And soo in
that metynge togyder of our lord Ihesu and them and
syghte of other / there was grete sorowe on bothe party-
es. For our lord Ihesu crist also had grete sorowefull
compassyon of his moder and other with her / and name-
ly of his moder / that he knewe in so grete sorowe for hy
as thoughe the soule sholde be departed from the body /
wherfore in all these we owne also to haue compassyon.
Thenne as it sayd is / oure lord Ihesu crist was lad-
de to pylate / and they folowed after / for they myght not
come nyghe for the people. He was there accused of ma-
ny thynges / the whiche they myght not proue. And ther-
fore pylate sende hym to herode as the gospel of Luke

tellyth. And for as moche as herode myght neyther has
ue worde of hym nor myracle done as he despyred / he held
de him but a sole / wherfore as in scozne / he lette clothe hy
in whyte / and soo sent hym agayne too pylate. And soo
thou mayst see that oure lord Ihesu cryst not only was
holden as a theyf and a wycked dooer / but also as a sole
Thus as saynt Gregory sayth done holy doctours and
prechers folowynge our lord Ihesu cryste / whan they
seen the herets only desyre and loke after curyosyte and
profyten not in a mendment of euill lyuynge / they cho
sen rather in scylence to be holden as soles / than to she
we hym selfe in prechynge withoute fruyt of soules. Be
holde now ferdermoze the grete payenec of oure lord
Ihesu cryste in all that is done to hym. For they ledde
hym thorough the Cyte towarde and frowarde as a sole
hangynge doune his hede in shamfaste maner / and pa
cyently herynge reproues / scozynge / cryenge and suf
frynge many dyspytes / as parauenture in castynge of
stones atte hym oz of fylthe and vncleynesse vpon hym.
And also beholde his moder and his other frendes with
vnspekable sorowe on ferre after folowynge / whan he
was thenne broughte agayne to pylate / and the cursed
houndes bespy and styfly shoden in theyr fals accusacy
ons. Pylate knowynge theyr enuye wolde haue deliuer
de hym and sayd. I fynde no cause of dethe in this man /
wherfore I shall vndermyne hym and chastyse hym /
and soo leue hym amended. O pylate pylate wilt thou
rephehnde and chastyse thy lord god thou wotest not
what thou dost. For he neuer deserued betynge oz deth.
But thou sholdest doo better and moze ryght wysly yf
thou woldest chastyse and amende theyr selfe atte his wyl

Nota
Nota

And thenne at the byddyng of pylate that he sholde be
 scorged and beten our lord was dyspoyled bounden to
 a pyler and harde and scorged. And so standeth he na-
 ked before theym all that fayrest yonge man of al chyl-
 deren that euer were borne takynge paymentely of all
 tho foulest wretches & hardest and moost strokes of scor-
 ges. And soo is that moost Innocent fayrest and clen-
 nest fleshe floure of all mankynde and ful of woundes
 rennyng oute of all fydes that precyous kynges blode.
 And soo longe beten & scorged with wounde vpon wou-
 de and bysoure vpon bysoure tyll bothe the lokers and
 the smyters were weep. And thenne was he beden to be
 vnbunden. Sorhly the pyler that he was bounden to
 yet shewyth the steppes of his blode as it is conteyned
 in stozyes Take now good hede by inwarde meditacion
 of all his paynes abydyngly and but thou synde thyn
 herte melte in to sorowfull compassyon suppose fully &
 holde & thou hast to harde a stone herte. Then was full
 fylled in dede that the prophete ysaye sayd of hym longe
 tyme before. We seen hym in that tyme and there was
 none semelynes / nor beaute in hym and we helde hym
 as foule as a leprole man that were smyten doune and
 made lowe of god / wherfore we sette noo rewarde to hy.
 O lord Ihesu who was he so sole hardy that durste dis-
 poyle the. But who were they moche worse hardy that
 durste bynde the. But who were they alther worse and
 moost soole hardy the whiche durste so bytterly bete the
 and scorge the. But soothly thou sone of ryght wysnes
 atte that tyme withdrewest thy beames of lyghte and
 therfore all was in derkenesse and in the nyghte of wyc-
 kydnelle. For now all thyn enemyes ben more myghty

Uidi-
 m⁹
 eū a none
 rat ei as-
 pectus.

than thou / and that made thy loue and our malyce. Cursed be that malyce and wyckydnes of synne / wherfore thou were soo tormented. After he was vnbounden fro that pylle / they ladden hym soo beten and naked aboute the hous sekynge after his clothes that were caste in diuers places of theym that dyspoyled hym. Here haue compassyon of hym in soo grete colde quakyng and tremblinge. For as the gospel wytnessyth. It was theie harde colde. And whan he wolde haue done on his clothes / somme of the moost wycked with stoden and camen too pylate / and sayd. Lorde he this made hy self kynge wherfore lete vs clothe hym and crowne hym as a kynge. And thenne they token an olde spoken mantel of rede and caste on hym / and made a garlonde of sharpe thornes and thyrsten it on his hede / and putten in his honde a rede for a ceptre / and all he pacyently suffreth. And after whan they kneled and salued hym in scozne sayenge. Heyle kynge of Jewes / he helde his pease and spake not. Now behold hym with sorowe of herte namly whan they smytten hym greuously and ofte tymes vpon the hede full of sharpe thornes / the whiche perced greuously in too the brayne panne / and made it all full of blode. And so they scorned him / as yf he wolde haue regned / but that he myghte not / and all he suffreth as theyr seruaunte or knaue. O wretches how dredfull shall that hede appere at the laste to you / the whiche ye smyten now soo boldly. And yet this suffyleth not to theyr malyce / but to more reproue and scozne of theym / they gadred all theyr wycked company firste too wonder vpon hym in the hous / and after they broughte hym out befoze pylate / and all the people in that maner Illuded with the crowne of

thornes and the olde purpur bestymment. See now for
 goddes loue how he standeth in that maner hangynge
 his face doune towarde the erthe before al the grete mul-
 tytude cryenge and askynge of pylate. Crucyfyed / crucy-
 fyed hym / and scornynge hy that he wolde make hym wy-
 ser than prynces and the pharysees and the doctours of
 the lawe. And how his wysdome was toynd in soo gre-
 te foly as it shewed in that tyme. And so not only he suf-
 fered grete paynes and sorowe in his body within forthe
 but also many and foule abredgynge & reproues with-
 outforth.

How lord Ihesus was dampned to the dethe of the
 crosse aboute tyerce of the daye. Ca. xlii.

After that our lord Ihesus was longe tyme
 soo tormented and fludged as it is sayd / and
 the prynces of the Jewes with grete Instau-
 ce contynuelly askeden and made al the mul-
 tytude with theym to crye and aske that he
 sholde be crucyfyed. At laste þe wretched Justyce pylate
 dredynge moze to offende them / than to condemne the
 Innocent wrongefully / gaue the sentence vpon hym at
 theyr wyll / and soo dampned hym to be hanged on the
 crosse. And thenne were the prynces and pharysees and
 the aldermen Joyefull and gladde / that they had there
 entent fulfilled. They haue not in mynde the grete be-
 nesyces and wonderfull dedes that he hath shewed the.

And also they ben not moued to pyte for his Innocence
 and that is more cruell in theym They ben not flaked
 nor withdrawn fro their malyce by the grete despytes
 and paynes that they haue seen and done to hym before
 But laughen and maken Ioye and scoznen hym that is
 veray god and maye dampne theym to euerlastyng de
 the. And soo they now besyen them in al that they maye
 to byngge hym hastely to his dethe wherfoze he is ladde
 in agayne to the hous where he was before scorged and
 Illuded and there was drawe fro hym that olde pur
 pyll mantell and soo he all naked was beden too clothe
 hym selfe agayne Now with Inwarde compassyon bes
 holde hym here in manere as I sayd before oonly after
 the manhede soo passyng soe fayre a yonge man moost
 Innocent and moost louely in that maner all to rente
 and wounded and al bloody naked with a maner of shas
 mefastnes gadryng hys clothes in dyuerse places of þ
 hous as they were dysclatered by tho harlottes doyng
 theym on in honest maner before them that euer lowghe
 hym hym to scozne as though he were the moost wret
 che of all other forsaken of god and withoute all maner
 socoure or helpe. ¶ Wherfoze now take hede dyligently
 to hym and haue wonder of that grete profounde me
 kenes of him and in as moche as thou mayste conforme
 the too folowe hym by pacience and mekenes and suff
 fryng of wronge for his loue. And goo forth with hym
 and beholde how after he hath done on his clothes they
 ladden hym forth in grete haste and layne vpon hym
 that worshyppefull tree of the crosse that was heuy and
 full longe that is too saye as it is wyten in stozes. x
 foote of lengthe the whyche he as a meke and the moost

*Nota des
 paciencia
 imitanda*

Cū inī q̄s
deputa-
tus est.

Filie the-
rlm noli-
te fleē su-
per me.

pacient lambe toke vpon his sholders and bereth forth
And soo was he ladde forth with twoo felawes that we-
re theues and dampned to the self dethe and this is his
felawshyp at this tyme. O good lord Ihesu what sha-
me done they to you / that sholde be your frendes / they
make you felawe to theues and yet they done worse / to
make you to bere youre owne crosse that is not redde of
them / wherfore not oonly as the prophete ysaye sayth /
ye be putte with wicked doers and theues / but also with
worse than theues. Sothly lord thy pacience may not
be spoken. Ferdermore as to the processe seeng his dete
moder that she myght not folowe him nyghe for the gre-
te multytude of people aboute hym / she toke a nother
waye more shorte in haste with Johan and other of her
felawshyppe / soo that she myght mete with hym befoze
other by that waye / and whan she mette with hym with-
out the yate of the Cyte / there as .ii. wayes metien to gy-
der / and sawe hym charged and ouerlayd with so grete
a tree of the crosse / which she sawe not befoze / she was
all out of her self / and halfe dede for sorowe / so that ney-
ther she myght speke to hym one worde / nor he to her by
cause of grete hast of theym that ladden hym to the Je-
wes. And a lityll after our lord tozned hym to the wo-
men that folowed hym wepyng and sayd to theym / ye
doughters of Iherlm wepyth ont on me / but on yoursel-
fe / and so forth after the gospell. And in these .ii. places
were after made chirches in mynde of these thynges as
they saye that haue seen them. Ferdermore by cause of þ
mount of caluarpe where he was crucifyed / was a gre-
te space fro the yate of þ cyte / and he was after so ouer-
come with traueyle and wery / that he myght no lenger

bere that heuy crosse/ he layed it doune. But the cursed
 tozmentours/ and they ful of malyce dredynge for to dif
 fer his dethe/ leest that pylate wolde haue called agayne
 his sentence & dome for he shewed before a wyl to haue
 delpuerde hy/ they made a nother man that was called
 Symon to bere the crosse with hym/ and ladde hym soo
 dyscharged of the crosse/ but bounde his hondes behyn
 de hym as a theyf to that place of his Jewelle the mouit
 of caluarie. Now yf thou take good hede to all that ha
 the be done to our lord Ihesu/ and all that he suffred at
 matyn tyme/ and pyme and tyerce in to this tyme/ shal
 it not be seen to the as matere of grete compassyon and
 sorowe/ sothly I trowe yes/ & namly yf thou wylte now
 make in thy mynde a recapitulacyon/ and reherce in ge
 nerall that he hath suffred/ and that hath be done to hy
 in to this tyme. For what is it to thynke that oure lord
 Ihesus veray god blessed aboue all thynges for y houre
 that he was taken in the nyghte in this tyme of his cru
 cyfenge was in continuell batayle in grete reproues/
 despytes & sorowes. Illusions and tozmentes/ for there
 was gyuen hym noo reste but euer traueylle in paynes
 and sorowes. And yf thou wylte knowe in what cōflict
 and batayle he was/ beholde and see fyrst one dyspytous
 ly layth honde on hym and taketh hym. A nother is redy
 and harde byndeth hym. A nother cryenge puttyth on
 hym blasphemie. A nother spytteth in his face. A nother
 sothly asketh of hym many questyons in deceyte for to
 accuse hym. A nother is besy too brynge fals witnesse a
 gaynst hym. A nother draweth hym forth before the ius
 tyce. A nother styfly accuseth hym. A nother hydeth his
 eyen. A nother buffeteth hym. A nother despoyleth hym

Bernard
 Rota.

R. hic bal
 de bene
 pcessum
 hora ma
 tutina.

Hora pri
 ma.



another byndeth hym harde to the pyler / another with
Sharpe scourges beteth hym / a nother vnbyndeth hym /
and casteth on hym that olde sylken mantell. A nother
setteth a croune of sharpe thornes on his hede / a nother
putteth in his honde a redy / a nother takethe it wodely
fro hym & snyteth his soze hede full of thornes / a nother
kneleth befoze hym / and soo forth / now one and now a
nother / and dyuerse and many with all theyr wytte and
myghte be syen theym to tozment hym to the worst ma
ner / they leden hym as a theyf / now to the byshop Anne
and now to cayphas / now to pylate / and now to herode
now hederwarde / now thederwarde now in and now
out. O my lord god / what is all this. Loo thynketh not
the here a full harde and contynuel bytter trauayle / yet
abyde a lytyl whyle / and thou shalt se harder / they stan
den styfly agaynst hym allone the prynces and phary
sees / and the scribes with thousandes of the people crys
enge all with one voyce that he be crucyfied / and at last
the Justyce Pylate gyueth the donie that he be crucy
fied / and anone that heuy crosse was layde on his shoul
ders that were all to rente and broken with woundes of
his scourgyng. Now ferdermoze beholde thy lord / soo
goynge forth with his crosse on his backe / and how then
oute of the cyte at all pates rennen bothe cytezens and
straungers of all degrees not only gentyles but also the
foulest rybaudes and wyndrynkers / not for to haue co
passyon of hym / but to wonder vpon hym and scozne hy
there is none that wyll knowe hym by ppytuous affec
cion / but rather with the fylth and other vnclemesse al
they despyse and reprouen hym. And soo as the prophet
sayth he is now as in a parable in all theyr mouthes

And so they that setten in pates Juges speken agaynst
 hyni / and tho that drōken the wyne in theyr luste made
 theyr songe of him. Thus was he drawen and hasted by
 grete vyolence without reste / tyll he came to that foule
 stynkyng place of caluarpe / where was sette the ende
 and the reste of this harde batayle / that we speke of But
 what maner rest is that wherof we now shal treate So
 thly that harde tree and dethe sharper than the batayle.
 No what reste / certaynly þ bedde of sorowe. Thus mayst
 thou see in generall contemplacyon how harde a ba-
 taylor thy lord hath suffred in to the sexte houre / wherof
 now we shall treate of folowynge the processe of his bles-
 sed passyon.

¶ Of the crucyfyenge of our lord Ihesu Cryste at the
 sexte houre. Ca. xliii.



Wherdmore mayst
 thou se whan our
 lord Ihesus Cryst
 was come to that sti-
 kyng hylle of calua-
 rpe how wickedli tho cursed wer-
 ke men begāne too werche on all
 sydes þ cruell werke. Take hede
 now dyligently wyth all thy her-
 te al tho thynges þ ben now to co

me. And make the there present in thy mynde. Behol/
dyng al that shal be done agaynst thy lord Ihesu / and
that ben spoken or done of hym. And soo with the In/
ner eye of thy soule beholde some syttyng and fytchyns
ge the Crosse in to the erthe. Some makynge redy the
nayles and the hamers to dryue theym with. Other ma
kynge redy and settyng by ladders / and or deryng
other Instrumentes that theym thought nedeful / and
other faste about to spoyle hym / & drawe of his clothes.
And so is he now y^e thyrde tyme spoyled / & stondeth na
ked in syghte of all that people. And soo ben now y^e thyr
de tyme renued the bysours of the woundes in his scors
gynge by the cleuyng of his clothes to his fleshe. Now
also fyrst his moder seeth how he is taken and ordeyned
to the dethe / wherfor she sorowfull out of mesure / and
hauynge shame to see hym soo stondynge all naked. For
they lefte hym not as moche as his pryue clothes / she
wente in haste to her dere sone and clippyd hym and gyr
de hym about the lendes with the kyrcheyf of her herte.
O lord in what sorowe is her soule now / whā she seeth
suche despytes done to her sone / sothly I trowe that she
myght not speke one worde to hym for sorowe. But she
myght do no more to hym nor helpe hy / for yf she myght
without doubte she wolde / thenne was her sone anone
taken out of her handes in a woode maner / and ladde to
the fote of the crosse. Now take hede dyllygently to the
maner of crucyfenge / there ben sette by two ladders /
one behynde and a other befoze at the laste terme of the
crosse / the whiche two wycked mynysters gone by with
nayles and hamers : Also a nother short ladder is sette
befoze the crosse lasteth by to y^e place where his fete shol

be ben nayled . Now take good heede vnto all that folow
 weth. Our lord then was compelled and bidden for to go
 vpon that ladder vnto the crosse/ and he mekely doth all
 that they bidden hym for to do. And whan he came vnto
 the ouerest ende of that short ladder/ he tourned his bak
 vnto the crosse and stretched out on byde the.ii. kynges
 armes and his fayrest handes gaue to theym that crucy
 fied hym. And thenne lyfthyng by his euen vnto heuen
 sayd to the fader in thyle maner wo. des. Lo here I am *Nota be*
 my dere fader as thou woldeste that I sholde loue my *ba fili ad*
 selfe vnto the crosse for the sauacyon of mankynde /and *patrem.*
 that is pleasynge and acceptable vnto me/ and for them
 I offred my selfe/ the whiche thou woldest sholde be my
 betherne/ wherfore also thou fader gladly take this sa
 cryfyce for them on me/ and now hens forwarde be plea
 sed and well wylled vnto theym for my loue/ and all ois
 de offence and trespase for gyuen/ and wypp away and
 putte afer all vncleennes of synne fro theym. For sothely
 I offre here now my self for theym/ and theyr hele. And
 then he that was on the ladder behynde the Crosse/ ta
 kyth his ryght honde/ and was on the ladder behynde
 the crosse/ and toke his ryght honde & nayled it fast to
 the crosse. And after he that was on þe lyfte side draweth
 with al his myghte the lyft arme/ and honde and dryue
 the ther thugh a grete nayle. After they comen doune
 and taken awaye all the ladders/ and so hangeth oure
 lord Ihesu crist only by the two nayles smyten thugh
 his handes withoute sustenaunce of the body drawynge
 downwarde peynfully thozugh the weyght therof. Here
 with also another harlot reneth to and draweth doune
 his fete with all his myght/ and a nother anone dryueth



a grete longe nayle thozugh bothe his fete Joyned to o^r
 ther/this is one maner of his crucyfenge after the opⁿ
 pynyon of some men. Other ther ben that trowen that
 he was not crucyfied in this maner/ but fyrste lyggyn/
 ge the crosse on the grounde they nayled hym ther vpon
 and after with hym soo hangynge they lyfte vp the cros
 se/ and sette it doune in the erthe. And yf it was done in
 this maner/thenne mayste thou see how bylapyfely they
 taken hym as a rybaulde/ and casten hym doune vpon
 the crosse/ and thenne as wode theues drawn on bothe
 sydes/ fyrste his hondes/ and after his fete/ and soo nay
 led hym faste to the crosse. And after with all theyr my
 ghte lyften vp the crosse with hym hangynge as hyghe
 as they myghte. And thenne lete it falle doune in to the
 morteyse. In the whiche falle as thou mayst vnderston
 de al the senowes dyd breke vnto his souerayne payne.
 But whether soo it be in one maner oz in other. Sothly
 it is that oure lord Ihesus cryste was nayled harde vp
 on the crosse honde and foote/ and soo soze streyned and
 drawn/ that as he hym selfe sayth by the prophete Da
 uid that/ they myghte telle and noni bze all his bones/
 and thenne rennen oute of his blessed body the stremes
 of that holpest blode on all sydes habondauntly fro the
 grete woundes/ and soo he is constreyned and arted/
 that he may not meue but his hede/ wherfore hangynge
 the body onely by tho thze nayles / noo doubt but that
 he suffreth soo bytter sorowe and paynes/ that there ma
 ye noo herte thynke/ ne tonge telle. And yet moze ouer
 he hanged bytwene two theues / of the whiche that one
 blasphemied and tēpted hym to Inpacyence/ and ther
 with other blasphemynge and scozynyng sayen Wathe


B A.

Dinū
 rauerūt
 ossa mea.

this is he that destroyeth the temple of god and maketh
 it by agayne in foure dayes. And other sayden He made
 sauf other but he maye not now saue hym selfe and ma
 ny other reprocues and scornynge and they sayden too
 hym as the gospell tellyth. And all these reproches blas
 phemies and despytes be done seenge and herynge his
 moost sorowfull moder whose compassyon and sorowe
 made hym her sone to haue the moze bytter payne. And
 on that other half she henge in soule with her sone on the
 crosse and desyred nwardly rather to haue deyed that
 tyme wyth hym than to haue lyued lenger. And soo sto
 de the moder besyde the crosse of her sone bytwene his
 crosse and the crosse of the theyf she tozned neuer here
 yen fro hym. She was ful of anguysshe as he was also
 And she prayed to the fader atte that tynie wyth all her
 herte sayenge thus. Fader and god without ende it was
 pleyssynge to you that my sone sholde be crucyfyed and
 it is done yet is not now tyme to aske hym of you agayn
 but ye see now in what anguysshe is his soule. I beseeche
 you that ye wyl ease his grete paynes. Good fader I res
 commende to you in all that I maye my dere sone and
 also her sone prayed for her pryncely wythin hym selfe
 sayenge. My good fader ye knowe well how my moder
 is so sorowfully tozmented for me & I sholde oonly be
 crucyfyed and not she. But Loo now she hangethe on
 the crosse wyth me. Myne owne crucyfyenge suffyse
 the for I bere the synnes of all the people. She hathe
 not deserued ony suche thynges wherfore I recom
 mende her to you that ye make her paynes lesse. Thene
 was with our lady Johau and Marwdeyn the byloued

Nota bñ.

Nota oñ
ne mñis
pro filio.Nota oñ
ne filiū pro
mñe.

discypples / and other of his frendes by the crosse of oure
lorde Ihesu cryste & whiche al maiden grete sorowe and
wepte / and myghte not be comforted in noo maner of
theyr byloued mayster / but euer was theyr sorowe rene
wed with his sorowe / eyther in reproues oꝝ in dede as it
foloweth after. **

How oure lorde Ihesus cryste yelded vp h̄ spyryte at
none .Ca.  xliiii.



¶. bil.
Vba dñi
in cruce.

22. **Primum**
 23. **Abū pē**
 24. **ignosce**
 25. **illis.**

Qwe han
gethe oure
lorde Ihes
sus on the
crosse i gre
te payne / and yet he is
not ydle / by cause of þ
payne. But he wrought
te alwaye / and spake
that was profytable
for vs / wherfore so has
gynge he spake. vii. no
table wordes that ben
founden wryten in the
gospell. The fyrst was
in the tyme that they
crucifyed hym whan
is. fader forgyue them
e / þ whiche worde was

a worde of grete pacyēce / of grete loue and bnspekable **Scdm**
 benygnyte. The secōde was to his moder sayenge thus / mulieres
 woman loo thy sone / and also to Johan / loo thy moder. **ce filius**
 He called not her atte that tyme moder / leest she sholde **tuus**
 thzugh feruent tendernes haue ben moze sozr. The thyr **Terciū**
 de was to the blessed theyf sayenge / this daye thou shalt **hodie me**
 be with me in paradysle / wherin his moost large mercy **cū eris in**
 is openly shewed. The fourth was whan he sayd Hely **paradiso**
 hely lamazabatany / ʒ is to saye. My god why hast thou **Quartū**
 forsake me as though he sayd in this sentence. My god Hely he /
 fader of heuen thou haste soo moche loued the redempcy **ly lama**
 on of the worlde that thou haste gyuen me therfore / and **zabatani**
 as it semed forsaken. Lo Jhesu what cōfōrte was that
 forsayd worde to al thyn enemyes. and what dyscomfort
 to al thy frendes. Sothly as it semyth / there was neuer
 worde that our lorde spake that gaue so moche boldenes
 to his enemyes / and soo moche occasyon to his frendes
 for to despaire / that he was god / as that worde. For they
 vnderstode it that tyme / but nakedly after the letter sou
 neth. But our lorde wolde shewe in to the laste ende that **Nota**
 as he suffred in body fully after the kynde of mā / so also **Bernard**
 in his spekyng after ʒ infermyte of man / that he was **Quintū**
 beray man suspendyng for the tyme the vse of all ʒ my **Scicio**
 ghte of ʒ godhede. The. v. worde was **Scicio**. Jam thurs
 ty / the whiche worde also was occasyon to his moder /
 and Johan and other frendes of grete compassyon and
 to his wicked enemyes of grete reioyryng and gladnes
 For thoughe it soo be / that it maye be vnderstonde that
 worde of **Scicio** or thyrst ghostly to that entente that he
 thyrsted thenne the hele of soules. Neuertheles also in so
 thenes he thyrsted bodyly by cause of grete passyng out

**Sextum
Consum
matum est.**

**Nota de
modo
moriendi.**


**Septi
mum.
verbū
pater in
manus
tuus.**

**Uere fili
dei certu
te.**

of blode / where thorough he was all drye wythinforthe
and thyrsty. And thenne tho wyched deupls lyfies that
euer caste how they myghte moost noye hym token cyfel
and gall / and profered hym vp to drynke. O cursed wor
denes of theym that ben neuer fylled wyth malyce / but
in all tyme noyen as moche as they can / or mowen. The
serte worde was whan he sayd consummatum est / it is
all ended / as though he sayd thus. Fader the obedyence
that thou haste gyuen me. I haue parfytely and fully
done in dede. And yet I am redy to doo what soo euer
thou bydde me. But al that is wryten now of me is ful
fylled / wherfore yf it be thy wyll / call me now agayne to
the. And thenne sayd the fader. Come now my swete los
ued sone / thou haste done well all thynges / and I wyll
not that þ be moze toymented / & therfore come now / for
I shall clyppe the w myn armes / & take the in to my bo
some. And after that tyme our lorde began to fayle in sy
ghte in maner of deyng men / and ware all pale / now
closynge the eyen / and now openyng and bowed his
hede now in to one syde / & now in to another syde / fayls
lyng all the strengthes and all the beynes thenne boy
de. And soo atte laske put to the seuenth worde wyth a
stronge crye and wepyng teres sayenge thus. Fader I
commende my spyryte in to thy hondes / and therwith
he yelded vp þ spyryte / bowyng his hede vpon his brest
towarde the fader as in maner of thankynge that he cal
led hym to hym / and grynge hym his spyryte. At this
crye thenne was conuerted centurio there beyng / and
sayd. Sothely this man was goddes sone / by cause that
he sawe hym soo soze cryenge deye for other men whan
they deye maye not crye / wherfore he byleued hym. So

thely this crye was soo grete / as holy men sayen / that it was harde in too helle. O lord god / in what state was h̄tyme his moders soule whan she sawe h̄ so paynfully fayle wepe and deye. Sothly I trowe that for the multytude of anguysshes she was all out of herselfe / and vnfelable made as halfe deed. And that now moche more than what tyme she mette with hym berynge the crosse as it is layd. What trowe we dyde thenne Magdaleyne h̄ true beloued dyscyplesse. what dyde Johan his owne derlinge & other. ii. systers of our blessed lady. But what myghte they doo / they were all full of sorowe and bytter nesse / and therfore they wepten sore withoute remedye. Loo now hanged oure lord Ihesu cryste on this crosse dede / and all that grete multytude gooth alwaye towarde the cyte / and his sorowfull moder with the foure systers felawes sette her doune besyde the crosse / and beholde the pyteously her dere sone soo ferde with / and abydes the helpe fro god that she myght haue hym to her: & berie hym. Thenne also yf thou beholde well thy lord / thou mayste haue here matere ynough of hygge compassyō seenge hym so tormented / that fro the sole of the fote / in to the hyghest parte of the hede / there was in hym no hole place / ne membze without passyon. This is a pyteous syght / and a Joyefull syghte. A pyteous syghte in hym / for that harde passyon / that he suffred for our sauacyon But it is a lykynge / and a swete syghte too vs / for the matere & the effecte that we haue therby of our redenycyon and saluacyon. Sothly this syght and beholdynge of our lord Ihesu cryst hangynge so vpon the crosse by deuout ymaginacyon of soule is so lykynge to some creatures h̄ after longe vse of sorowful compassyon they sele

Michi au-
tem absit
gloriarī.
sometyme so grete lykynge not only in the soule / but also
in the body that they can not telle / & that maye noo man
knowe but he alonly that by experyence felythe it. And
thenne maye he well saye with the appostle. Betyde me
neuer to be Joyefull / but in the crosse of my lordē Jhe-
su Cryste Amen.

¶ Of tho thynges that befell after the dethe of our lord
de Ihesu cryste and after none. Ca.  xlv.

25 22.

What tyme that this worshipful moder of our
lorde Ihesu as it is sayd next before abode &
dwellyd besyde the Crosse with other true los
uers of hym before named beholdynge oure
lorde Ihesu contynuely so pytously hangyn
ge dede on the crosse betwene two theues. Lo thenne co
me many armed men oute of the cyte towarde theym &
whiche were sente to breke the legges of theym that we
re crucyfed / and so to slee theym all oute burpe theym /
by cause that theyr bodyes sholde not abyde hangynge
on the crosse / in the sabotte daye / thenne rose vp our lady
and all other with her / and besyly loked and sawe theym
come but what to do they wote not / wherfore they fel in
to grete sorowe and drede / and namely our lady spekyng
to her sone in this maner. My dere sone what maye
be cause that all these armed men comen agayne / what
wyl they doo more to the. Haue they not slayne the my
dere sone. I hadde hoped that they hade ben fylled with
that they haue done to the. But as it semyth to me / yet
they purswen the dede. And I wote not what I maye
doo. For I maye helpe the no more / than I myghte des

lyuer the fro the dethe. But I shall abyde and see/ and
praye thy fader that he make them softe and easy to the
and ther with they all fyue yeden and stoden befoze the
crosse of oure lord. Thenne came the forsayd armed me
to theym with grete wodenes and noyse and seenge the
theues yet lyuyng with grete Ire they hewen and bre
ken despytously theyr legges/ and soo slewen theym/ &
casten theym anone in to some dyche there besyde. And
after tozned theym agayne/ and camen towarde oure
lord. Ihesu crist wherfore our lady dredynge leest they
wolde do in the same maner to her sone/ & there thzugh
smpten with sorowe of herte within forth/ she coude nou
ght elles/ but goo to her beste armure/ that is to saye her
kyndly mekenesse/ and kneilynge doune befoze theym/
and spredynge her hondes with an hygge boys and we
pyngre there. She spake too theym in this manere. Good
bredern I beseeche you for almyghty goddes loue that ye
tozment me nomore in my dere sone. For sothely I am
his moost sorowfull moder. And as ye knowe well bre
thern. I neuer offended you nor dyde ony wronge too
you. But though it soo be that my sone semed contrary/
ous to you/ ye haue slayne hym. And I forgyue you all
wronge and offence/ ye and the dethe of my sone wher
fore dooth me now that mercy/ that ye breke hym not
as ye haue done the theues/ so that I maye be ye his bo
dy all hole/ for it nedeth not/ sythen as ye seen he is fully
dede/ and was a longe tyme now passed. And therwith
Johan and Magdalene and her other systers knelyng
ge with oure lady besoughten the same with her soze we
pyngre. O lady what doo ye/ ye lowen you to the fete of
theym that ben moost wycked. And prayen theym that

ahue no rewarde to any good prayer. Suppose ye to be
 we by your pyte theym that ben moost cruel / and mooste
 proudest with mekenes / naye. For proude men haue ab-
 homynacyon of mekenes / ye traueyllen in bayne. And
 therewith one that was named Longpous / & was that
 tyme wycked and proude / but after a true lyuer & mat-
 ter / despyllynge theyr wepyng & prayers / with a shar-
 pe spere openyd the syde of oure lord Ihesu cryste / and
 made a wounde. Out of the whiche anone ranne togy-
 der bothe blode and water. And therewith our lady felle
 doune in a swounyng half dede bytwene the harmes of
 Magdalene. And þe Johan not mowynge bere that gre-
 te sorowe toke to hym mannes herte / & rysynge agaynst
 theym sayd / ye wycked men why do ye this cruelte. See
 ye not that he is dede why wyl ye also slee this woman
 his moder. Soo now your waye for we wyl berre hym.
 And therewith as god wolde / they wete theyr way. The
 was our lady excyted / and soo rose as it had be fro slepe
 askynge what was done more to her sone / and they sayd
 none newe thyng more agaynst hym. And after she
 had caughte spyryte and behelde her sone soo greuously
 wounded was also wounded in her herte wyth a newe
 wounde of sorowe. Seest thou now how ofte tymes oure
 lady is this daye dede. Sothly as ofte as she sawe done
 agaynst her sone ony payne / wherfore now is fulfylled
 in her that Symon sayd to her prophesyng longe be-
 fore / his swerde shal perce thozugh thyn owne soule / & is
 to lye / the swerde of his passyon / and sorowe. And that
 befelle ofte tymes in this daye. But now sothly the swer-
 de of this spere hath perced bothe the body of the sone / &
 the soule of the moder. After this they satte doune all be

Tuam ip-
 si aiam
 pteasibit
 gladi⁹

syde the crosse/ but What they shall doo/ they wote not.
 For they maye not take doune the body/ and berpe it/ by
 cause they haue neyther strengthe nor Instrumentes
 apte therfore. And for to goo awaye fro hym so hangyn-
 ge they dare not/ and longe abyde there they maye not/
 by cause that the nyght was come on theym. Here maye
 te thou see in what sorowe and perplexyte they ben. O
 benygne lord Ihesu Cryste how is that ye sustre youre
 dere moder chosen before all other/ that is the myrrour
 of all the worlde/ and youre specyall restinge place/ soo
 to be tormented and troubled/ that vnneth she hath ony
 spyryte to lyue. And tyme it were that she had some ma-
 nere of reste/ and relecyng of her sorowe.



Of the takynge doune
 of the crosse oure loz
 des body Ihesu
 at euenlonge
 tyme.


Ca. xlii.

And In the mene tyme
 me y our lady and Jo-
 han/ and other before
 sayd were in soo grete
 perplexyte and y gre-
 te desolacyon as it is sayd before

they lookede to warde þ̄ cyte as ofte tymes dyde for drede / and thenne see they many other comynge towarde them by the waye the whiche was Ioseph of armathye and Nicodemus byngynge with them dyuerse Instrumentes / with the whiche they sholde take doune the body of Ihesu fro the crosse. And also they brought an honored poude of myrre and aloes for to anoynte his body and so burye it And thenne they all rpsen vp with grete drede / not knowynge what they wolde do. O lord god / how grete is thy sorowe this daye. Then Johan takyn ge hed / to them that were so comynge sayd to our lady. Sothly I see comynge there Ioseph and Nicodemus. And thenne our lady caughte spyryte / and was gretely comforted and sayd. Blessed be our lord god / that hath sente vs helpe at our nede / and hath mynde of our sorowe / and that hath not forsake vs in oure trybulacyon. Good sone Johan go agaynst theym / & welcome theym for I wote well / they come to our socoure. And anone Johan wente agaynst theym. And whan they metten / they clypped other with wepyng teres and myght not speke to other a grete while for tendernes of compassyon and sorowe. After that they hadde walked forth a lytyll while and drawen nyghe towarde þ̄ Crosse. Ioseph asked who were there with our lady / and how it stode wth the other dyscyples / and Johan answerynge tolde the. Whoo were there with our lady / but of the dyscyples he coude not tell / for he sayd / there was none of them sene of all they and ferthermore at theyr askynge / he tolde al that was done agaynst oure lord and all the procelle of his passyon / and whan they came nyghe the place kneelinge doune & wepyng they honoured our lord Ihesu

And after metynge togyder our Lady and her sisters
 and maudleyne receyued them worshypfully with kne
 lynge and lowe bowynge to therthe/ & they agayn wards
 de knelynge & worshyppe with grete wepyng stou
 de so togyder a grete whyle or they spake. But atte laste
 our lady began to speke to theym and sayd. Sothly fren
 des ye haue done well/ & ye haue mynde so of our mays
 ter/ for he loued you well. And as I knowlege playnly
 to you it semed to me/ that there was a newe lyght ryse
 at your comynge. For befoze we wiste not what we my
 ghte doo/ and therfore god quyte you. And they sayd a
 gaynwarde we ben sozpy with all our herte for all these
 wronges and malyce done agaynst hym. For as we seen
 well the wycked men haue the maystry agaynst the ry
 ght wyseman/ and we wolde full gladly haue delyuerde
 hym fro so grete Iniury yf we had myghte. But at the
 leest we sholde do this seruyce to our lord and mayster
 that we ben come foze. And thenne they made theym re
 dy to take hym doune. Take now good hede in maner
 as I haue layd befoze to the maner of takynge doune/
 there are sette two ladders on the sydes on the crosse/ one
 agaynst a nother/ and Joseph doth vpon the ladder ston
 dyng of that honde on the ryght halfe and besyeth hym
 to drawe out the nayle of that honde/ but it is full harde
 For y nayle is grete and longe/ and harde dryuen in to
 the tree. And without grete thyrstynge doune of our lor
 des honde it maye not be done/ but that is no force/ for
 our lord knoweth that he doth all truly and with good
 entente/ and therfore he acceptyth his dede. And whan
 the nayle was drawen out. Johan maketh sygne to ny
 chode for to take it pryuely so that our lady see it not for



dyscomfortynge. And after in the same manere nychodemus drawith oute the nayle of the lyfte honde/ and takyth it pryuely to Johan. And then nychodemus cometh doune for to drawe out the thyrde nayle of hys fete. And in the meane tyme Ioseph susteyneth the body. Sothly well is hym that maye susteyne and clyppe that holdest body of oure lordes Ihesu/ therewith oure lady takyth in her hondes reuerently oure lordes ryght honde & beholdeth it/ and layeth it to her eye/ and deuoutly kysseth it soze wepyng and syghynge. And whan the nayle of the fete was drawen out/ Ioseph came of softly/ and all layde to hondes/ & toke out lordes body/ & layed it doune vpon the erthe/ & our lady toke the hede and the sholders/ and layed it in her arme. But Mary Magdalene was redy to take and kysse the fete/ at the whiche she founde so moche grace before in his lyf. Other of that company stode aboute beholdynge/ & all makynge grete lamentacyon vpon hym after the prophete that was then fulfilled/ sayenge that they sholde make sorowe vpon hym as vpon the one begeten chylde/ and namely his blessed moder all tymes soze wepyng. And thenne sorowfully beholdynge the woundes of hondes and fete/ and specially y horryble wounde of his syde/ now takynge hede to one/ & now to a nother. And seenge his hede so soule terde with and his here to drawe with the sharpe thornes/ and his louely face all defouled with spyttynges and blode/ and the heres of his bette drawen awaye fro his chekes/ as the prophete saye spekyth in his persone thus. I yaf my blode to them that smytten it/ and my chekes to them that drewen the here awaye. 

Of þe berynge of our lord at cōplyn tyme. Ca. xlvii.



After a lytyll whyle lyenge
the body of our lord Jhesu
in byt wene his moders armes as
it is sayd / whan it drewe towarde
nyghte. Joleph prayed our lady þe
she wolde suffre the body to be dres
sed after þe manere of Jewes and
beryed. But she was loth therto /
and sayd. Good bredern take not
soo sone my chylde fro me / rather
berye me with hym. Thenne sayd
Johan. My dere moder lete vs as
lent to Joleph and Rychomede /

and suffre our lordes body to be beryed. For elles by oc
casyon of soo moche taryenge ye myght falle lyghtly in
dangeour and sclaunder of the Jewes. And at this sug
gestyon of Johan our lady as wyse and descrete / thyn
kyng þe she was cōmytted to hym by our lord wolde no
lenger lette his beryenge / but blessed the body / & lete the
dresse it as they wolde. And Johan nichodeme Joleph
& other began to enoynte the body and wrappe it in lyn
nen clothe as it was the manere of Jewes beryenge. Ne
theles our lady keppe alwaye the hede in her lappe / for
to dresse that her selfe / and Mary Magdalene the fete. And
whan they hadde dressed the legges and came nyghe to
the fete. Mary Magdalene sayd. I praye you suffre me too
dresse the fete / atte the whiche I fonde soo moche grace /
and they suffryng her askyng / she helde the fete and
loked vpon theyni / wepyng and all moost faylyng for
sorowe. And ryght as she befoze in his lyfe dyde walfshe

theym with teres of compunccon now moche more she
wasshyth them with teres of grete sorowe and Inwar
de cōpassyon. For as he veray sothfastnesse witnessyth
of her she moche loued / and therfore she wept moche / &
namely in this laste seruyce doyng to her mayster and
lozde so deed pyteously / vniethes for sorowe myght her
herte abyde in her body / for she wolde full gladly haue
deyed there at her lordes fete. She sawe neuer other res
medye but she besyeth her with all her myght now at þ
laste seruyce to hym / the whiche was full vncouth to her
for to dresse his body in the best maner that she may / but
not as she wolde / for she hath neyther matere wherof
nor tyme therto. But netheles in maner as she may she
wasshyth his fete with teres / & after deuoutely wpyeth
theym and kysseth theym / and wrappeth in clothes in þ
best maner as she can / whan they haue this done and
dressed the body in to þ hede / they loked to oure lady þ
she wolde performe her parte. And thenne began they
all mekely to wepe and make sorowe. Thenne she seyn
ge that she maye no lender deffct / setteth her syght vpo
the face of her sone / and spekyth to hym in this maner.
My swete sone I holde the here now dede in my lappe /
and as I see we muste departe bodily / but harde is the
departynge of dede. Here befoze was a lykynge conuer
sacion bytwene vs / and we were lyuyng amōge other
men euer withut playnte or offēce / though it so be that
thou arte slayne now as a wycked man. And I haue ser
ued the truely and thou me / but in this sorowful batayle
thy fader wolde not helpe the / & I myght not / wherfore
þ forsoke thy self for þ loue of mankynde þ thou woldest
agayn bye / but ful harde / paynful & dere is this byenge

Wherfore neuertheles I am glade for þe heale & sauacion of men. But in thy passyon & deth I am ful harde tozmented/ for I wote well þe thou dydest neuer synne/ & þe thou arte slayne without deserte through þe foule horryble deth wherfor now my dere sone our bodyly felyshyp twynded And now must I nede be departed fro the/ & so I shall berpe the But whyder shal I thy moost sorowful moder after þe I go/ and where shal I dwell. My dere sone how may I lyue without þe/ sothly I wolde gladly be berped with the/ so þe where so euer thou were I myght be with the. But sythen I maye not be berped with the bodyly/ at lest I shal be berped with the ghostly in mynde/ wherfore I shal berpe with thy body in thy graue my soule/ and therfore þe I comende and leue to the. O swete sone/ how sorowfull is this departynge. And therewith grete habundance of teers she wysse the moche better his hede/ than Magdalayne dyd befoze his fete. Then she wyped his face/ & kyssed it/ & after wounde his hede in a sudary and so sygned and blessed hym. And then al togyder honourynge & kyssynge his fete toke hym bp/ & beten hym to the graue. Our lady berpyng the hede/ & magdalayne the fete/ & other the mydyl part. There was nyghe that place of the crosse þe space of a stones caste a newe graue wher in no body was berped befoze. And therin w reuerence knelyng they layed hþ with grete syghynges/ sobbynges & wepynges. And after he was soo berped. And his moder had gyuen hþ her blessynge/ they layde a grete stone at doze of the graue/ & wente theyr waye towarde the cyte/ that is to saye Ioseph and his felyshyp. But Ioseph at his goynge spake to our lady and sayd. My lady I praye you for goddes loue and for the loue of your

and honoured the crosse and sayd . Here made my sone
his ende / and here is his precyous blode / and so dyde all
that other for thou mayst thynke and vnderstonde that
she was the fyrste that honoured the crosse / as she was
the fyrste that honoured her sone borne . And after fro
thens they toke the waye towarde the cyte / and ofte by
the waye she loked agayne towarde her sone / and whan
they came there as they myght nomore see þe crosse / our
lady and all kneled & honoured it wepyng. And whan
they came nyghe þe cyte / our lades systers hyled her fas
ce in maner of a moornyng wydow they yede before / &
our lady folowed after byt wyrtte mawdleyne & Johan
so couerde the face. Then mawdleyne at the entre of the
cyte desyryng to haue oure lady to her hous before the
takynge of the waye that ladde thiderwarde / she spa
ke to our lady & sayd. My lady I praye you for the loue
of my mayster þe ye wyl lete vs go to oure hous in to Be
thanpe / where we maye beste abyde. for as ye knowe
well my mayster loued wel that place / and came gladly
ofte tymes therto. And that hous is yours with all that
I haue / wherfore I praye you that ye wyl come. And he
re they began to wepe. But our lady holdynge her pees
& makynge sygne to Johan for to answeere. And Maw
daleyne prayenge hym for the same matere. He answer
de and sayd. It is more semely þe we go to mount Syon
namly for so we answerde & sayd to our frendes / wher
fore come thou rather wyth her to that place . Thenne
sayd mawdleyne to Johan. Thou knowest wel I wyl
go with her whether so euer she gooth. And that I chal
neuer leue her. And after whan they camen in to þe cyte
there camen vpon all sydes maydens and good matros

nes to her goynge with her and sorowynge and comfortynge in their manere. & also good men that went by had grete compassyon of her / and were styred to wepyng and sayd. Sothly this daye is done grete wronge by our prynces to the sone of this lady / & god hath shewed grete tokens and wonders by hym. Awse them / what they haue done. And whan they came nyghe the place where they wolde reste / our lady bowynge lowely to þ ladyes that came with her / and thankynge theym / and they agaynwarde to her toke her leue of other makynge grete lamentacyon and sorowe. And then our lady & Ma wdsleyne & þ other systers of our lady yede in to that hous. And Johan after he had voyded the other women and thanked them shyt the doze after theym. Thenne they beyng so al theym self togyder our lady lokyng aboute the hous / and myssyng her loued sone Ihesu / with grete sorowe of herte complayned her / and sayd O Johan / where is now my dere sone / that so hyghe specyall affectyon had to the. O ma wdsleyne / where is thy mayster. þ so tenderly loued the / and thou so gladly seruedest hym. O my dere systers / where is now my sone. Sothly he is gon awaye fro vs / he that was all our Joye / and oure comforte. And the lyghte of our eyen / ye sothly he is gon And that with so grete anguysshe & payne / as ye al seen And that is that encreaseth my sorowe / that in all his paynes we myght not helpe hym. His dyscyples forsoke hy. His fader almyghty wolde not socour him. And how sone al those thynges agaynst him were done / ye knowe and haue seen / was there euer ony theyf or wors doynge man so sone dampned / and put to so pyteous dethe. For lo the laste nyghte he was taken as a theyf / and er

ly on the morowe brought before the Justyce/at tyerce dampned/at sexte on the crosse hanged/at none deed/& now buried. O my dere sone a bytter departynge was this / & a sorowfull mynde is this of thy foulest & horryble deth. Than Johan prayed her to stynte of suche sorowfull wordes and to leace of wepyng. And comforted her in the best maner that he coude. And thou also by deuoute ymagynacyon as thou were there bodily present / comforte our lady and that felawshyp. Prayenge them to ete somwhat / for yet they ben fastynge and after to slepe. But that I trowe was full lytell. And soo takynge theyr blessinge / go thy waye at this tyme.

What our lady and other with dyde vpon the saterdaye. Capitulum. xlii.

Ely at the morowe vpon the saterdaye stoden in the foresayd hous the gates sperde / our lady. Johan / and other women before named in grete mournynge & sorowe haupnge in mynde the grete trybulacyons and anguyshes of the daye before not spekyng / but by tymes lokynge on other in maner as they done that ben ouerlayde with grete myschefe and sorowe / & knowen none comforte ne none socour. And therwith they hers de one knocke at the gate And thenne they dzedden sore for all thyng in that tyme they dzedden bycause that theyr spkernesle and comforte was away. Neuertheles Johan wente to the doze / & vnderstondynge that it was Peter tolde them so. And our lady badde vndo the doze and let hym in. And Peter comynge in with grete shame wepyng and sobbyng saluted our lady and other



Ala. i.

but nought spake. And therewith they all began to wepe
and myght not speke for sorowe. A lytyl whyle after ca-
me other dyscyples one after a nother in the self maner
at the begynnynge/makynge sorowe & wepyng. But
at the laste whan they seacede of wepyng & begane to
speke of their lord. peter fyrst said in this wyse. I am a
shamed & confounded in myself & I holde not by reason
speke in your presence/or appere in þe syghte of men. For
as moche as I lefte so cowardly & forsoke soo vntruely
my lord that loued me so muche And in þe same maner
all other smyttyng thei bondes & sore wepyng accu-
sed & rephended them self/ that they had so lefte thei
lord. Thenne our lady comfortynge thei sayd. Oure
good lord mayster/ & our true herdman is gon fro vs/
and we ben lefte now as faderles chyldern. But I hope
truely that we shall sone haue hym agayne. And ye know
we well that my sone is benygne/and merciful/blessed
may he be. For he loued you well/and therfore doubteth
not/but that he shall be well reconcyled to you/ & gladly
he shal forgyue all the trespasses & al offences. For sothe-
ly by suffraunce of the fader the malice agaynst hym was
so grete/and the wodnes of his enmyes soo stronge and
myghty that ye myght not haue socoured him though ye
had abyde still with hym/ and therfore dredeth not all
shall be wel. Then answered Peter and sayd/sothely as
ye saye/so it is. For I that sawe but a lytyl of þe begynnyn-
ge was so grete dredesmyte in þe porche of Cayphas
house/that vnneth wende I for to haue scaped the deth.
And therfore I forsoke hym & had noo mynde at þe tyme
of the wordes that he had sayd to me before tyll he looked
on me. And Hawdleyne asked what those wordes wer


re/and he sayd how he tolde hyf befoze that he sholde forsake hym/and what tyme. And soo forth he tolde all his woordes spoken to theym/and specyally that he tolde befoze many thynges to theym of his passyon in that supper tyme/ & he made with theym the thursdave at even. Then oure lady sayd that she wolde gladly here of that processe that befell at that supper. And Peter made sygne to Johan that he sholde tell that processe/ and Johan telleth al that was done/and sayd. And after to Peter he tolde all the processe of his passyon as he desyred. And so what of these thynges and of other done by our lord Ihesu amonge theym they tell to other/ now one and now a nother as it comyth to theyr mynde. But ynge alway al that day in suche maner talkynge of our lord Ihesu. O lord how attentfly & besely Mary Magdalen lystned to those woordes/ but moche moze our lady/ sayes ge ofte tymes at the ende of a processe. Blessed be my sone Ihesus namely whan she and Mary Magdalen herde of the makynge of the sacrament. And how he gaue them in the forme of brede his owne body to ete/ & in the forme of wyne his blode to drynke. Sothly I trowe that wif souerayne merueyle theyr hertes melted in to lykynge sorowe/ and sorowfull lykynge brekynge oute on wepyng/ and shedynge were teres for that hye brennyng ge loue that he shewed to man soueraynly in that excellent and passynge dede of charyte. But now passynge ouer soo shortly of this medytacyon atte this tyme. Now ouer take hede/ & beholde them this day in grete sorowe and drede/ and haue compassyon of theym yf thou canste for what is to see how that the lady of all the worlde and the pryncesse of holy churche and chyrcayns of god

Dyl people/ben now so in drede and sorowe/stoken and
hyd in the lytyll hous / not knowynge what they maye
do/ not haupnge comfote but only in that comynge of
the worde & dedes of her lord Ihesu. Neuertheles our
lady stode alwaye sadly in a restfull and peaslyble her-
te. For she had euer a certayne hope of the resurreccyon
of her sonne. And therfor holy chirche maketh mynde spe-
cyall of her euery laterdape/ by that in that dape stode
only in her the sayth of our lord Ihesu that he was be-
ty god. Neuertheles she myghte not haue fully Joye/by
cause of the mynde of his harde deth and his bytter pas-
sion/whan the sonne was gone doune/and it was leys-
full to werche/mary maydleyne & a nother mary with
her went forth in to þ cyte/for to byematers able to ma-
ke oynemētes of/as they had some what done on þ fry-
dape before in to the sonne settelynge. For by þ lawe they
were bounde to kepe the sabbot dape fro the sonne reste
of the dape before in to the sonne reste of the same dape.
Now take hede and beholde theym how they gon with
sorrowful chere in maner of desolate wydowes to some
apothecary or spyccer/the whiche they had knowlege of
that he was a good deuoute man/and that wolde gladi-
ly fulfyll her well and desyre in that party. And whan
they haue choson the beste oynementes that they coude
fynde/and payed therfore/they wente home agayne/
werchyng them in the beste manere þ they coude. And
so mayste thou see/how dyligently & truely they werche
and traueple for our lord with wepynges & syghynges
amonge. And how our lady and thapostles stode and be-
helde & parauenture helpen amonge/& whā it was ny-
ghte they seaced & wente to reste suche as was. And soo

But after the processe of the gospell Peter and Johan
 entrynge the graue/ & not fyndyng the body/ but only Luc. xiiii.
 the clothes that he was wrapped in/ and the sudary of J. ii. viii.
 his hede wth grete heuynesse they tourned home agayne.
 ¶ And here we owen to haue Inwarde compassyon of
 them. For sothly at this tyme they were in full grete des
 solacyon/ and sorowe whan they soughte soo theyr lord
 and founde hym not. For wyste where they sholde seche Nota.
 hym more. Also here we haue ensample þ oft tymes before
 grete Joye comyth grete dyscomforte and sorowe/ the
 whiche is to be borne paciently for the tyme/ and euer
 Ihesu to be sought & called on by deuoute prayer/ and
 feruent desyre vnto the tyme þ he be founde as the pro. Bernard
 cesse after folowynge sheweth. For after þ. ii. apostles Luce. xiiii
 were gone agayn as it is sayd in maner of despayre. The
 forsayd maryes abyde & lokede este in the sepulcre/ and
 then they sawe the. ii. aungels syttyng in whyte clothes
 and sayeng to them/ what seke ye hy þ lyueth wth them þ
 ben dede. but they yet toke no regarde to theyr wordes
 nor toke ony comforte to the syghte of the aungels/ for
 they sought not the aungels/ but the lord of aungels.
 And for they founde hym not/ therfore the. ii. felawes of
 mary layne al heuy & dyscomforted withdrew theym
 and sette them doune some where a lytyl besyde makyn J. ii. viii.
 ge theyr mone to other. But Mary magdelayn wyttyn
 ge not what she myght do/ for without her mayster she
 coude not lyue. And for she fonde hy not there/ nor wyst
 not where she sholde seche hy elles she stode styll there
 without the graue wepyng/ & este she loked in. For she
 hoped euer to fynde hym there as she helped to berre hy Textus
 And thenne sayd the aungels to her/ women/ why we maris sta

bat ad
monu
mentum
Notabil.

pest thou/ whome sekest thou. And she sayd/ they haue
take awaye my lord/ and I wote not where they haue
put hym. Beholde here the wonderfull werchynge of lo
ue. Altyll before she herde of one aungell that he was
rysen/ & after of .ii. that he lyued. And yet she had it not
in mynde/ but sayd. I wote not/ and all that made loue.
for as ozygene sayth/ her herte and her mynde was not
there she was in body/ but it was there as her loue was
that is to saye her mayster Ihesus/ & therfore she coude
not speke nor here but of hym. And therfore befell that
what tyme she wepte soo and toke none regarde to the
aungels/ by cause of þe feruent loue that she had to Ihes
su that was lord of aungels her mercyfull mayster my
ghte no lenger holde hym fro her/ but appered to her as
it foloweth.

¶ How oure lord Ihesu appered after his resurreccyon
to marydelayne. Ca  lii.

Oure lord Ihesus criste spekyng with his blessed
moder att his fyrste apperynge to her/ as it was
tolde and sayd before Amonge other louely comynyng
tolde her of the grete besynes & feruent felynge of Mary
dleyne/ and sayd that he wolde goo shewe hym bodyly
to her to comforte her. And oure lady gladde therof sayd
My blessed sone gooth in pease and cōforte her. for she
louryth you full moche/ and full truely/ and was full so
ry of your dethe. I praye you/ thynketh to come agayne
to comforte me. And soo she louely clyppynge & kyslyn
ge hym/ lette hym goo. ¶ And anone he was in the gar

dyne where Hawdleyne was/ and sayd to her/ woman
who sechest thou. And why wepest thou.oure lordē ask-
ed that that he wiste well. To that ende as saynt Gre-
goz sayth that by her answere in the namynge of hym
the fyre of loue sholde be moze fetuently kyndled in her
herte. Neuertheles she not knowynge hym/ but all dys-
tracte and out of her selfe/ supposynge that he had be a
gardynier sayd. Syre yf thou haste take hym a waye tell
me where thou haste done hym/ that I maye take hym
to me. And though oure lordē was not a bodyly gardy-
nier/ neuertheles as þe same clerke Gregoz sayth he was
so in soth to her ghostly. For he was that planted in her
herte the plantes of vertues and true loues. And thenne
oure lordē Ihesus cryste hauynge compassyon of her gre-
te sorowe and wepyng chere called her by her homely
name/ and sayd mary/ the whiche worde sodanly heled
all her sorowe. And she thenne knowynge hym with vn-
spekable Joye sayd O Rabony/ þe is mayster/ ye be he þe
I haue soo longe soughte/ and why haue ye hydde you
so longe frome me. And anone she ranne to hym/ & fals-
lynge doune to the erthe/ wolde haue kyssed his fete as
she was wonte befoze by vnperfyte affeccyon to his mā-
hede þe was then deedly/ but not so now after his Resur-
reccion/ wherfoze oure lordē wyllynge to lyfte hy ghostly
her herte & her affeccyon to heuē & to þe godhede/ & that
she sholde nomoze seke hym in erthe in manere as she dy-
de befoze that he was dede/ sayd. Touche me not in that
erthly maner/ for I haue not styed vp to my fader: That
is to say. I am not yet lyfte vp in thy soule by true & per-
fyte byleue/ that I am euen with the fader veray god.
And therfoze touche me not in that manere Inperfytely

But go & saye to my brethren I ascende vp to my fader
and your fader / to my god & to your god. And ferther-
more our lord homely comynge with her / spake to her
in this maner / wotest þ not well daughter that I tolde
the before my passyon that I sholde ryle the thyrd daye
from deth to lyfe. And why woldest thou than so besyly
seke me in the sepulcre. And she sayd. Sothly mayster
I saye you that my herte was fylled with soo grete sor-
rowe of the bytternesse of your harde passyon and deth
that I forgate al other thyng / & onely thought of your
body deed & buryed / & on the place that it was buryed
in. And therfore I brought now the oynement for to ha-
ue enoynted with your glorious body. Blessyd be your
almighty godhede / where through ye wolde ryle fro deth
and come agayne to vs. And so they two true louers sto-
de & spake togyder with grete lykynge and Joye. And
she curpously beholdeth his glorious body / and asketh
what her lyketh / & he in al thyng answered pleasyngly
to her paye. And ferthermore though our lord so straū-
gely as it semeth answereth her at the begynnyng / byd-
dynge her that she sholde not touche hym / neuertheles
I may not trowe but that afterwarde he suffered her to
touche hym / and to kysse bothe hondes and fete or they
departed. For we may suppose & goodly trowe / that sʒ
then he wolde so affectuously & specyally after his owne
modet fyrste before all other bysyte and appere to / that
he wolde not therby in any maner dystourble her or he-
uy her. But rather in all poyntes comforte her / and ther-
fore the good lord that is so benygne & full of swetnesse
namely to al those that truely loue hym spake not to her
the foresayd wordes in straunge maner and boystously

that they hadde forgyte them self. And also he sent than-
gels to comforte theym / in that they herde the aungels
wytnesse accordyng wth them / of thascencyon of our lord
de. And whan the aungels had bydde theym that they
sholde noo lenger loke after Ihesus bodyly presence in
that forme that they sawe hym thenne styve vp in to that
tyme that he sholde come in that self forme bodyly to des-
me all quycke and dede. But y^e they sholde tozrne agayne
in to the cyte & there abyde the holy ghost as he had sayd
theym before. Thenne our lady prayed mekely the aun-
gels to recōmende her to her blessed sone. And thenne lo-
uely enclynyng to her / gladly toke her byddyng. And
Also the appostles and marwleynre recōmended them in
the self maner. And after the aūgels passyng fro them
they tozned agayne in to the cyte as they were bydde to
mount syon / there abydyng the holy ghost of our lord
Ihesus. Now goo we vp by deuoute contemplacyon to
our lord Ihesu / beholdyng in ymagynacyon of heuen-
ly thynges by lykenes of erthly thynges / how he wth all y^e
forseyd worthy and blyssful multytude of holy soules o-
penyng heuen yates that were before that tyme spered
agaynst mankynde as a worthy conquerour Joyefully
entred / & gladly before y^e forseyd fader said fader I thā
ke y^e y^e thou haste gyuen me y^e byctory of al our enemyes
& aduersaryes / & lo fader here I present to y^e our frendes
y^e were holde in thraldome / & for as moche as I haue bes-
hyght to my bꝛethern & dyscyples / y^e whiche I haue lefte
in the worlde to sende to them y^e holy ghost. I praye y^e fas-
der fulfyl my byhest / & I recōmende thē also to y^e. Then
y^e fader takyng hym vp made hym sytte on his ryghte
honde / & sayd. My blessed sone al power & dome I haue



—Dd.iii.

2d.j.

gyuen to the / & therfore of þ thou askedest dispose and do
 as the lyketh. After þ al the holy faders & blessed spyry-
 tes / þ whiche had in worshyppþge of þ holy trynyte fal
 doun lowely with al reuerēce rþyngge vp began agayn
 to syng thei songes of myrthe / & vnspckable Joye be-
 fore þ trone of god. For sythen Moyses & the chyldern of
 Israhel songe in thankynge & louynge of god / whā they
 were passed þ reed see / & thei enemyes therin drowned.
 And also þ selfe tyme Mary aarons syster w other wo-
 men her folowynge in tympanes & other melodye daūse
 & songe to goddes louynge Also Dauid w his people le-
 dyng þ arke of god in to Iherusalem / harped & daūsed
 for Joye before þ arke / & chaūters songe / & in other dy-
 uers mþntralsye / they honoured & worshypped god / &
 also saynt Johā sayth in þ appocalipse þ he herde a voys
 in heuen of an hūdred & fourty & four thousande harpes
 harpyng & syngynge a newe songe before þ throne & þ
 sete of þ very lambe Ihesu moche moze we resonably tro-
 we / þ now in this Joyeful tyme whan Ihesus w his cōs-
 pany passed al sorowe / & al his aduersaryes were so gra-
 cyously ouercome. And he þ was tokened by the arke
 Ihesus was so graciously come in to þ cyte of heuenly
 Iherusalem. Al þ blessed felyshyp of spyrites and soules
 without number songe & made Joy & myrth þ no tonge
 maye tell ne herte thynke. Sothly now þ blessed cyte of
 heuenly Iherusalem is songe & herde þ souerayn songe
 of Joye / after the prophcy of thobye by al þ stretes ther-
 of is sōge Alleluya / þ is as moche to saye as louþge be to
 our lord. Neuer from þ begynnyng was there so solēps-
 ne & so Joyeful a feest / ne neuer perauēture shal be. But
 at the laste after the daye of dome whan all the chosen

Nō exce-
 lenciā fe-
 sti ascēcio
 nis supra



2d. 6.



Faint handwritten text, possibly a library inventory or a note, located below the stamp.

